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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., May 2, 1929

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NEW SERIES

Dr. B. D. Gray supplied for Hazlehurst Church last Sunday. Glad to have him back for a visit in Mississippi.

D. W. Smith and A. J. Cooper begin meeting at Wausau Church, Laurel, Wednesday. Bro. S. E. Sumrall is pastor of this church.

Dr. W. D. Powell is slowly recovering after a serious operation in the Baptist Hospital in Memphis. He believes the Lord has ten years more of work for him.

Not half of the people in Mississippi are members of any church. Of the church members more than half are Baptists. Ours is a great responsibility.

There were 30 additions to the church at Quitman during the meeting in which Pastor B. C. Land preached and D. Curtis Hall led the singing, 21 of them by baptism. The Quitman people are highly pleased with the work of the new pastor.

Somebody has blundered. We don't know where it started but it finally got into the Clip Sheet that Dr. C. S. Henderson has been pastor at Greenville for fifty years. We doubt if he is fifty years old. He certainly doesn't look it. What about it, young man? He has been in Greenville only about five years.

This week the daily papers announce the program of the Soviet government in Russia to hinder all religious activities of the churches. This is probably aimed particularly at Baptists. It is also said that the Fascist government of Italy has agreed to throw new restrictions around the worship and work of Protestant churches.

Dr. and Mrs. B. H. Lovelace celebrated their sixteenth wedding anniversary last Monday. It happened that they were guests at an elegant luncheon served at the church by the Womens Missionary Society, but would not announce the anniversary till the dinner was over. May they have many more anniversaries of the happy years

We are sorry not to be able to give this week the report of collections for our cooperative program for the year just closed. We go to press too early for that. The collections for April have been good, much better than they were last year. But the collections for the Southern Baptist Convention year fall short of our contributions for the year before. It seems that we will not now reach our \$120,000 for the first four months of the year 1929, but will get about \$100,000 instead. We are making better progress than a few months ago, and it will be the hope and prayer of all who are interested that we may continue to improve and reach our goal of \$360,000 by the close of 1929. Dr. Gunter will make full report next week in the Record. One difficulty is that church treasurers wait until it is too late to get their contributions in time to be counted in the year just closing. A little more care and promptness in this matter would probably save our boards much in interest and in anxiety. Money lying idle does no cause any good. But our church treasurers are improving every year. Now for a new grip on the work and fine spirit of cooperation.

The Baptist Advance reported total contributions on Dedication Day received at that time \$37,511.09. They went out for \$100,000. We hope the rest will all come in.

Prayer meeting will be held in Central Church, Memphis, on Wednesday, the day preceding the Convention. Dr. Truett as president will bring a great inspiring message at the opening Thursday morning.

In speaking of the financial difficulties of the Bible Institute it should be said that the emergency was precipitated upon the Institute by the failure of the Christmas offering for southwide objects on which dependence had been placed.

It is said that \$25,000,000 a day are spent on movies. Well, we are like the little boy who when the Sunday School teacher asked solemnly, "Who made the world?" replied "It wasn't me". Does more of your money go to promote the Kingdom of God or for your own pleasure?

Some pastoral changes: R. E. Alley from Louisville Seminary to Blackstone, Va. J. L. Hampton from Tampa to Nocatee, Fla. E. L. Andrews resigns Punto Gorda, Fla. E. H. Potts goes from the Louisville Seminary to Manly Memorial Church, Lexington, Va. J. B. Good was ordained at the age of 73 recently in San Antonio. A. M. Rogers resigns Pulaski Heights Church, Little Rock.

All former students of the Southern Baptist Seminary at Louisville, Ky., are urged to plan to attend the Annual Dinner of the institution at 5:30 o'clock Thursday evening, May 9th. at the First Methodist Church just one block from the Convention Hall. A good dinner is to be served for seventy-five cents and a surprise program has been arranged. A guarantee for 300 plates has been made. Others can be added. Those attending will be seated at tables according to ten year periods, entrance years serving as a key. A special committee is to handle tickets and they will also be on sale at the Seminary's booth.

John A. Davidson, Alumni President
A. K. Wright, Secretary.

We had heard of the good work done by Pastor J. W. Hudson at Taylorsville and other places in Smith County, but there is nothing like seeing. We were surprised and pleased as we drove into Taylorsville Sunday to see the large brick church building, two stories, with a very large auditorium and departments for all the work. It was good to get better acquainted with the people who had done this, and to be in the homes of some of them. Brother Hudson has supervised the building of at least three other good houses in the county, in one of which we had recently preached, Sylvarena. Brother Rainer is the Superintendent of the Sunday School here, and we were helped by being in the class taught by Brother Ford. The people listened eagerly to the preaching, and we enjoyed preaching to them, morning and night. In the afternoon it was our privilege to preach to a congregation of fine people at Liberty. These churches love their pastor and recently when his health was in danger they gave him a long vacation. Now he is able to resume his work in May.

Let all of our preachers arrange to attend the Evangelistic Conference at Clinton, beginning June 3 and running three days.

W. W. Kyzar and D. C. Hall helped Pastor B. S. Vaughan in a great meeting at Southside, Meridian. Brother Hall can be had for a meeting May 22-26, Post office Philadelphia.

D. W. Smith and A. J. Cooper just closed meeting with Rowlands Baptist Church. Bro. Joe Lowe is pastor of this church. Good meeting. 29 additions to the church. Very fine spirit existed throughout the meeting.

The Annual Meeting of the Association of Sunday School and B. Y. P. U. Workers of the South will be held in Memphis May 7-9. For place of meeting inquire at Clerk's Desk at Hotel Claridge or Registration Desk in Auditorium.

A man who had reached the age of ninety-five was asked to what he thought was due the many years of his life. His answer was, "Well, for the first seventy years of my life there were no automobiles and for the last twenty-five years I have been confined to the house."—Ex.

Pastor Murphy brought in a list of his members at Rocky Hill Church in Smith County this week, who will get the Record at the special rate, half price to ninety per cent of the families. These people and others to whom he is preaching are responding to his leadership and are happy in growing and serving. Brother Murphy is a student in Mississippi College.

We have just closed our meeting here at the Moultrie, Ga., church with Dr. L. H. Miller, Biloxi, Miss. as evangelist and his brother Charles O. Miller, of Charlotte, N. C., conducting the song service. There were about sixty additions to the church and our people speak in the highest terms of Dr. Miller as an effective and pleasing evangelist and his brother Charles as a most delightful helper in revival work.

—C. M. Goforth

Great swelling tide of prayer sweeping Southwestern Seminary—classrooms turned to prayer-meetings. God is mightily moving. Will you and your forces not join us in prevailing prayer that God will change things among Southern Baptists, causing new day of mission passion, evangelistic fervor, loyalty, and co-operation with Christ's world program in saving all of our causes and marching on to larger things for Christ's glory? Southern Baptists in list of 25 larger denominations in America, lowest, least and last in per capita gifts. This tragedy must be changed. All of our causes imperiled. Prayer to God can change it. Let's pray mightily that God will make Memphis Convention the greatest in unity, fellowship, mission passion, spiritual power, most co-operating forward program we have ever had. Call prayermeetings to this end. We are claiming Jeremiah 33:3—"Call unto me and I will answer thee and show thee great things and difficult things and things thou knewest not", and Mark 11:24—"What-soever things ye desire when ye pray, believe that ye have them and ye shall receive them."

(signed)—L. R. Scarborough

PERSECUTION OF RUSSIAN BAPTISTS

T. B. Ray, Foreign Secretary

Our Baptist brethren are passing through a period of very grave persecution. The theological school in Moscow has been forcibly closed, a number of leading Baptists, including the Secretary of the Russian Baptist Union, have been arrested, and are now in jail. Perhaps the only aid we can extend to them at the present time is through prayer. We call upon Southern Baptists to importune the Throne of Grace in behalf of their suffering brethren in the Republic of Russia.

Dr. Rushbrooke in writing concerning the situation, says:

"Evidence is accumulating from many sources—chiefly newspapers published in Russia—regarding repressive acts against Baptists. These acts are apparently the expression of a definite policy. The 'New York Times' early in February last reported that the Soviet authorities had issued orders for the arrest of Baptist pastors and administrators wherever found, and added that the local officials were cautioned not to arrest the rank and file of workmen or peasant believers, but to 'strike at the heart of the Baptist organization.'

"Within a few weeks of the return of the Russian Baptist delegates from the Baptist World Alliance meeting in Toronto, reports of repressive measures against Baptists began to appear in the foreign press, and articles inciting popular feeling against them were widely published in the U. S. S. R. Arrests and exiles have become frequent. Places of worship have been arbitrarily closed. The provision of the constitution that 'freedom of religious and anti-religious propaganda is assured to every citizen' is treated as a dead letter. Educational opportunities are denied to children of Baptists. Not only preachers, but in many instances simple members of the churches, are deprived even of the ordinary ration of bread. To the attacks upon them they are not permitted to reply in the secular press. As to their own paper, the number allowed to be printed has been reduced by nine-tenths (from 25,000 to 2,500); and the contents of this small remnant are subject to rigid censorship. When it is added that their license to print Bibles has been withdrawn; that their Preachers' School is (at all events temporarily) closed; and that the arrests of Baptists in many other parts of the land have been followed by the arrest in Moscow of the secretary and treasurer of the Russian Baptist Union—the gravity of the position becomes sufficiently clear."

A NEW TESTAMENT VERSE

By A. E. Tibbs

I John 5:7—"For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."

This passage of scripture is contained in the King James version of the Bible. The later and more modern versions do not contain it, and rightly so. In 1522 Erasmus published the third edition of his Greek Testament, and included this verse in it, suspecting all the while that the sixteenth-century minuscule manuscript from which he took the verse contained a forgery. In spite of his suspicions, though, he incorporated the false reading because he had said that if any one would show him a Greek manuscript containing the passage he would copy it. From Erasmus the famous error crept into the King James version of the Bible. And it is read today in some quarters as proof of the Trinity of the Godhead. Scholarship has now thrown its white light of truth upon the passage and shown us the error of the King James version here. This does not mean that there is no scripture for the Trinity in the New Testament. But it means that we should not slavishly follow the errors in the translations of our Bible.

Baptist Bible Institute,
New Orleans.

WHAT SHALL THE SOUTHERN BAPTIST CONVENTION DO ABOUT ITS HOME MISSION BOARD?

By Norman W. Cox

Pastor, First Baptist Church, Meridian, Miss.

Since the Carnes debacle the question of the future of our Home Mission Board has occupied much of the thinking of Southern Baptists. Its deplorable situation presents to our people a problem of the gravest magnitude. The Baptist mind and heart of the South wants to do the right thing about it. The difficulty that so far has forestalled any possible solution of the baffling question is the fact that the subject has so many ramifications and involvements and we are too near the tragedy that brought about the undoing of this great agency of our Missionary service to fairly evaluate the arguments that are offered in support of various suggestions for the treatment of the patient. That something must be done is beyond question. But so far no mature suggestion that offers any final solution of the mystery has been brought forth upon which there was the slightest chance for the constituency of the Convention to agree with that unanimity necessary to a happy settlement of the issue.

A study of the many suggestions made to date shows three separated tendencies of thought. Briefly let me present them and point out some of the obvious difficulties that, to my way of thinking, make them unsatisfactory to too many of our people to accept either of them as a basis of final consideration of the subject now.

First, it is urged by some that the Home Mission Board had finished its work before the deplorable tragedy was known that has brought us so much grief. And that now the time has come to liquidate it, transferring some of its work to other agencies of the Convention, disposing of some of its property and applying the proceeds to its debts. Those who urge this view fall into three groups: (1) Those who are the special pleaders of other convention agencies whose prestige and income would profit by such a course. (2) Those who stand aghast at the terrible mistakes that have been made. (3) Those who have not been fully informed of the gigantic task of Home Missions that yet make necessary the united action of Southern Baptists.

It may be that this course should be pursued. I do not know enough to be justified in saying that it should or should not. I must know more than I know now, and I have tried to inform myself, to be able to satisfy my own conscience with a vote either way on this proposal. But as I consider it, I am conscious that there has been much and strong dissatisfaction with the work of the Board for many years. I am of the opinion, however, that this passive opposition has had its genesis, rather because of methods and policies of the Board, than any lack of a need for its continuance. Then, I am sure that this precipitate cry for its liquidation was born out of a resentment reaction to some of its tragic mistakes. I do not believe Southern Baptists can make the best solution of such a problem while their minds are heated with the fires of indignation, even though they are righteously justified in nursing such wrath.

Second, it is suggested by some that the Board be merged with our Foreign Mission Board. The proponents of this policy would have the El Paso hospital, Building and Loan Fund and Schools transferred to other agencies and unify the strictly mission activities of the Home Board with the Foreign Board. This would undoubtedly be an easy and happy solution of our quandary in so far as making a disposition of the Home Mission Board is concerned. This step could be taken with little loss to interests hitherto served by the Home Mission Board. This may be our way out, I do not know. But before I am ready to vote that this be done several grave difficulties it involves for Foreign Missions need to be weighed. (1) Our Foreign Mission Board has a clearly defined field of service. Its field is as

large as it can successfully serve. All its traditions and policies have focused its vision on the Foreign Mission task. To add in this way to its responsibilities would be to divide its interests, split the oneness of its great purpose, subtract from the impact of its appeal for Foreign Missions and bring about such readjustments of administration and management that would on the one hand hurt Foreign Missions and on the other fail to satisfy the insistent demands of special Home Mission needs. (2) The memory of that which brought grief to our Home Mission Board in its present embarrassed situation, (I refer to the saddling upon the Board of special institutions and causes that the emotional and importunate pleas of those living in certain sections of the Convention territory swept the Convention into adopting) by spreading out to include more fields of service than its income or mission could profitably allow, should give us pause as we consider this step as a possible solution of the problem. If our Convention tacks the Home Mission task on as a tail to our Foreign Mission kite, I venture the prediction, that within twenty-five years, the special pleaders of Home needs will have so upset the equilibrium of interest that the largest percentage of emphasis and funds will be given to home projects. We should weigh the probability of this before we commit ourselves to such a course.

Third, there are those who would clean house, go out into the orchard and prune the dead wood, reanalyze the soil for the discovery of new methods needed and services to be rendered and thus reorganize and resuscitate the Home Board and set it on its way with a new start. There is much to be said in favor of this and much to be offered against it. Taken in the large it has rendered a wonderful service to the Cause so dear to our hearts. The first six decades of its service awaken nothing but appreciation. Those who know best tell us that the task has radically changed. That the old order is passed. That the Board has been tardy in letting go where it had finished its work and has been slow to envision its new possibilities and adjust itself to a program that would challenge the cordial support of our people. But they insist that there is a great field left and that the thing needed is to burn the bridges that connect us with outworn tasks and tragic mistakes that lie in the past and courageously with far-seeing vision embark upon a new voyage in a reconditioned ship.

On the other hand, some of our people say that the above view may be true. But the Home Board is now so handicapped with the memories of the mistakes and tragedies of its recent history that it cannot readjust itself in a way that will give it access to the heart interest of our people. I thought this way the first of last October. But I am not sure about it now.

In that which I have said before in this statement, I have simply thought out loud. From much reading in our denominational papers and conversations with brethren in many states I am of the opinion that my lack of any certain conviction as to the best course to be pursued for a final determination of the question is shared by most of those who will be in Memphis and be called on to register their judgements as to the best course to be followed.

Therefore, I am considering introducing the following resolutions at the approaching Convention: Whereas, Because of the embarrassing difficulties in which our Home Mission Board is now situated, which demand either its discontinuance, consolidation with some other Board or Boards, or for reaching redefinition of policies and program; and

Whereas, this convention in the brief time it has at its disposal for the consideration of this many sided and perplexingly involved subject will be unable to sufficiently acquaint itself with all the facts that should be considered in determining so important a matter; and

(Continued on page 7)

Housetop and Inner Chamber

Come on with some more "CHIPS". They seem to be coming out of mighty good timber. —J. E. Heath.

There were 90 added to First Church, Memphis, in a meeting in which Pastor A. U. Boone was assisted by J. W. Ham.

Mrs. Feng, wife of the Chinese Christian General, has been proposed for mayor of Nanking. She was formerly a Y. W. C. A. secretary.

Keith C. VonHagen, recent alumnus of Mississippi College, is the Senior Book-list winner in Georgia contest of book-reading during 1928.

Better lay in a supply of coal: the scientists say we are returning to the ice age. And you might cancel that order for a frigidaire.

Scientists who discovered the dinosaur eggs in Thibet now say they miscalculated their age by 85,000,000 years. Say, it's time for those things to hatch!

Our London correspondents write and send a general offering elicited, they say, by the recent cartoons in the Record, with reference to our cooperative program.

It seems that first Baptists and then Methodists are reported in the majority in the United States. The most recent census seems to give the Baptists 8,440,922, and the Methodists 8,070,619. Come on, Methodists.

We are glad to note the returning health of Dr. R. A. Meek, editor of The Southern Methodist. Beginning with influenza he has had nearly three-months of sickness, most of the time in the hospital.

On April 20 Louie D. Newton, former editor of the Christian Index, now called as pastor of Druid Hills Church, Atlanta, was ordained to the ministry at Union Church, Halcyondale, Ga. His father and mother are members of this church.

Baptists are under many obligations to the faculty and administration of Tulane University for giving free tuition in the language departments to students in the Bible Institute who wish to take special work at the University.

Dr. J. W. Mayfield, pastor of the McComb First Baptist church, spent two weeks in a great revival at Mart, Texas. This marks his eighth revival at that place. He was pastor there seven years, and the people welcomed him back royally.

All of the friends of Dr. B. H. DeMent will be glad to know that being relieved of the burdens of administration at the Baptist Bible Institute, he has been able to continue his teaching without interruption, having missed no class during the session on account of sickness.

Headlines announced and paragraphs proclaimed the killing of a woman by a dryraider in Illinois a month ago, and there were many follow-up stories. A few days ago in an inconspicuous place on page fifteen of a daily paper we are told that the grand jury refused to indict the raider.

Mrs. Adelin Leever of Weir died at the home of her daughter last week aged 104 years and four days. She had been a member of a Baptist church since girlhood. Her husband, a Confederate soldier, was killed in the battle of Peachtree Creek in 1863. She leaves 87 descendants.

Just received a pamphlet written by Dr. E. W. Barnett of Carthage, Miss., "History of Harmony Baptist Association". This sells for 25c. We are glad our people are awaking to the value of pre-

serving Baptist history and hope that more of this kind of work will be undertaken.

How our work is linked together is shown again in the fact that the young man who has attended the Bible Institute in New Orleans on a scholarship furnished by Mrs. Bottoms, now becomes head of the Bible Department in the Mission School in Havana in which Mrs. Bottoms has been so much interested.

By the time this line reaches you it will be known whether Mississippi Baptists reached the \$120,000 for missions by April 30. Now we have four months in which to reach the next \$120,000. The best way to do it is to begin right now and keep steadily at it to the end. All set? Let's go!

Brother C. E. Welch closed a good meeting in his church at Osceola, Ark. Apr. 14, himself preaching, and then assisted in a meeting at Gorgas, Ala. when one of the power companies has spent recently several million dollars and propose to spend as much more. He is well pleased in his new field and is impressed that he has a staggering task upon him.

James White, recently licensed to preach by the McComb First church, preached his first sermon in the church April 21st. He is a graduate of McComb High school and a student in Mississippi College. His discourse was a splendid effort, scores of people, especially the younger ones, pressed forward to shake hands with him when he had done.

The Mississippi College Library needs the following copies of The Literary Digest so that its files may be complete and the magazine bound: March 29, 1912; August 28, 1920; August 27, 1921; January 20, February 3, February 17, March 10, 1923; and August 5, 1922. If anyone has these copies and would be willing to present them to the college, they would be greatly appreciated.

Many will be interested to know that Mr. Rowe C. Holcomb, son of brother W. B. and brother of Luther and Harmon and Edgar, was recently licensed to preach. He was Secretary of the Layman's Work in Louisiana, and went to the Seminary in Fort Worth to take a course in Religious Education. Here he decided the Lord had called him to preach. He is an alumnus of Mississippi, A. and M. and of Sherman Business College. He is named for Dr. A. V. Rowe, our former Mission Secretary in Mississippi. We rejoice in his call to this service.

H. Boyce Taylor says in the 32 years of his ministry at Murray, Ky., "God in answer to prayer has thrust out more than 40 preachers and missionaries from Murray Church, and as many more from Blood River Association." Secretary J. F. Love said this was the greatest missionary church in the world, and Pastor Taylor attributes this to what they read more than anything else. The pastor furnishes them with reading out of his own pocket. He says he is unable to own a car. We understand he has no B. Y. P. U. in his church. But that doesn't mean that you can have a good church by not having a B. Y. P. U. It is not what you don't have, but what you do have that counts.

Professor Irving Fisher, of Yale University, says that this country at the present time does two-fifths of the world's work. He maintains that America's marvelous industrial growth in the past eight or ten years may be traced largely to the policy of prohibition. His figures are in many respects astounding. For example, he tells

us that the banking resources of the trust companies in the United States gained in 1928 nearly a billion and a half, reaching a total of twenty-two billion dollars; life insurance has reached the one hundred billion mark; saving deposits have increased to twenty-eight billions, or \$214 per capita.—Religious Herald.

Some recent pastoral changes: Paul Stewart goes from Passion, N. C., to Columbia, Ala. C. F. Pittman of Woodruff, S. C., accepts call to Hickory, N. C. J. T. Dougherty goes from Hardinsburg to Stanford, Ky. Carl M. Townsend of Fair Bluff, N. C., succeeds S. L. Stealy at Campbellsburg, Ky. M. D. Short goes to Crooked Creek Church, Indianapolis. J. B. Rowan of Terrell, Texas, goes to Fayetteville, Ark. L. L. Scott accepts Watonga Church in Oklahoma. J. C. Massee locates at Atlanta and will do evangelistic work. R. E. McCully accepts Tabernacle Church, Guthrie, Okla. S. F. Marsh from Marfa to Odesa, Texas. W. S. Moore resigns at Oilton, Okla. L. B. Grice goes from South Hill, Va., to DeLand, Fla. Floyd Morris goes from Louisville, Ky., to Des Moines.

PONTOTOC: Last Sunday I asked my church if I might have the privilege of "doing as I pleased" THIS Sunday. Of course they gave me that privilege. So I took the liberty of taking a free-will offering for the Cooperative Program. The offering amounted to \$400.00 this morning and will probably run to six or seven hundred. This is in addition to our regular church budget which includes the Cooperative Program. This church is not accustomed to public offerings, but the people seemed to enjoy the challenge to do something extra. My opinion is that if three-fourths of the churches in Mississippi would make a free-will offering we would go far beyond the goal set by the State Convention. Just thought you would be glad to get this word. Yours in joyful service—John F. Measells.

HOOVER SPEECH SIDELIGHTS

Universal Service

New York, April 22.—Following are some of the striking comments of President Hoover on criminal conditions in the United States, in his address here today before American editors at the annual Associated Press luncheon:

"Life and property are relatively more unsafe than in any other civilized country in the world."

"No individual has the right to determine what law shall be obeyed and what law shall not be enforced."

"If a law is wrong, its rigid enforcement is the surest guaranty of its repeal."

"I wish to determine and, as far as possible, remove the scores of inherent defects in our present system that defeat the most devoted officials."

"Every student of our law enforcement machinery knows full well that it is in need of vigorous reorganization; that its procedure unduly favors the criminal."

"In our desire to be merciful the pendulum has swung in favor of the prisoner and far away from the protection of society."

"The sympathetic mind of the American people in its overconcern about those who are in difficulties has swung too far from the family of the murdered to the family of the murderer."

"If law can be upheld only by enforcement officers, then our scheme of government is at an end."

"It is unnecessary for me to argue that fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation, and that is in the law."

Editorials

THE CART AND THE HORSE

A week or two ago Pastor H. R. Holcomb, of Tupelo, had an article in the Record on "The Cart Before the Horse", in which he advocated the making of programs by the churches, rather than by Conventions to be offered to the churches. We are glad brother Holcomb wrote what he did. It is a vital subject and one much in the minds of the people. Furthermore we do not know any more easier way to strike the popular chord than to advocate the independence of the churches, and insist upon their right of initiative. These are things fundamental in Baptist ecclesiology. We hope brother Holcomb will write more fully and explicitly his views in this matter. It is one in which there is great need of clear thinking, and thinking clear through to the consummation of the best plan.

Some questions arose in our minds as we read and re-read the article by brother Holcomb which we raise here. We do this not to discourage discussion but to provoke it. We do not wish to disparage the idea of initiative in the churches but to urge it. And we have no desire to suppress criticism of our present plans, but to improve them in every way possible, or to change them entirely if that appears the proper thing to do.

Brother Holcomb speaks with approval of a program. Of course a program here means a plan of work, indicating what we propose to do and the way in which we propose to do it. It is taken for granted that all of us believe in co-operation, that is in all working together, all who believe the same thing and are trying to do the same thing. Cooperation is possible only when people are agreed on what we shall undertake to do and the way we are to do it. That is what we understand by a program.

We do not understand what is meant by "detours" and "cross-roads". One would think these refer to local enterprises which do not concern the denomination at large. If that is what brother Holcomb means, then let the churches have as few of these as necessary and let us get out on the main line.

Now a denominational program, that is what we are going to do and how we are going to do it must be made by agreement of the parties concerned. Of course there must be agreement, unity. Now the question arises who is to take initiative in formulating a program. This seems to be the heart of this discussion. If we understand Brother Holcomb his contention is that the churches must formulate their own program. To this statement probably nobody would object. Now the question is how shall the churches make a program.

Shall each and every separate, individual Baptist Church in Mississippi, or in the South, make its own program without reference to any other Baptist church, or without consultation with any other Baptist Church. If so, of course it would have to carry out its own program without fellowship with any other church. That is independently and unaided it would have to do all its own state mission, home mission and foreign mission work; also its work of education now done in the colleges; also its benevolent work now done for orphans, the sick and the old preachers. The impracticability of this becomes immediately evident.

So there must be some sort of conference and agreement among these churches, or by their representatives. Brother Holcomb suggests the County or District Association. Of course there is no difference in principle between an association and a convention. They are both means of cooperation of the churches which constitute them. They are a mere convenience for effective work, without authority over the churches. Their

very constitutions disclaim any such authority. These associations are composed of representatives or messengers from the churches, who come together for the purpose of conferring together about the work and the best way to do it.

A convention is as close to a church as an association, because composed of messengers sent by the churches. The Mississippi Baptist Convention is composed exclusively of people sent by the churches, and every Baptist Church in Mississippi is entitled to representation. These messengers outline a program and recommend it to their churches. The churches are asked to co-operate. They are free to do so or not as they choose. Some do; others do not, thus showing they are entirely conscious of their freedom.

Now when it is said the churches should make the program for the Convention and not the Convention for the churches, just what is meant? Let's have more light on that matter. The Convention is composed of messengers of the churches, who are supposed to really represent their churches. Obviously we could not have a program made by the churches in any other way.

Suppose that the 1,600 Churches in Mississippi or the 25,000 churches in the Southern Baptist Convention should send up, each one, a program for the Convention to adopt this year. We should then have 25,000 programs instead of one; and if the messengers are instructed by their churches, then there could evidently be no cooperative program. As it is these messengers of the churches agree on some definite program, the best one they can get together on. This is approved by the majority and recommended to the churches as a working basis for missions, education and benevolence.

The churches are fully conscious of their freedom in adopting it, rejecting it or modifying it in any way they see fit. They may accept it in whole, in part, or they may reject it altogether. And we have churches of all three of these kinds. If there is a better way, let's have it, and let's make it clear what it is.

As to the question of the way the churches did in apostolic times, the New Testament way, the only cooperative work they seem to have done was when some outsider like Paul and his companions went around among the churches and raised the money for the poor saints at Jerusalem. Somebody has to start something. Anybody should be mighty glad to see all the churches in Mississippi now doing nothing for Missions, take the initiative. Nobody will stop them. Come on and let's work together. One shall chase a thousand, and two put ten thousand to flight.

MONASTICISM OR STEWARDSHIP

In his recent book Dr. Walt N. Johnson says something like this, "The alternative in the Christian life is monasticism or stewardship". It is a striking way of expressing a deep truth, that you must conquer the world or flee from it. You must subdue material things to spiritual ends or you must get away from material things; you must take refuge in flight and hide away from the world in some place of concealment.

Of course the latter is not the Christian way to do, but it is the way some Christians have done. To hide away in a cell or cave, to take refuge in a monastery is not only to acknowledge yourself defeated without a fight, but it is to proclaim that your religion is not equal to the conflict with the world. This was not the method of Jesus, nor is it his plan for his followers today. He prays not that they may be taken out of the world but that they may be kept from the evil one, John 17:15. Again he says, "I have overcome the world; be of good cheer", John 16:33.

But the man who remains in the world and is brought into daily contact with its lure is in danger of subverting his soul and making a failure of life. The man who said to his soul, "Take thine ease, thou hast much good laid up in store for many years", was a fool and had made a

failure of his life. His soul was buried under the debris of material things.

The hope of escape from such failure is not in monastic seclusion from the world, but in a right relationship and attitude of the man to material possessions. This attitude is that of a steward who temporarily has control of a certain amount of property, to be handled for and in the interest of its real owner, God. This is the only thing that will save us from the degradation and slavery to material and temporal things.

It were better for us not to spend too much time in pitying the poor monk who has taken refuge from the world in a cave until we are sure we have won in the fight for soul freedom from material things, from being possessed by our possessions. We cannot bargain with God by giving him a tenth of our income and then flattering ourselves that we do not have to consult him about the use of what is left.

We need not fool ourselves by imagining that the early disciples were carried away with a wild impulse when "the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus". That was in the day they were filled with the Spirit. And the Spirit wrote it for our guidance.

BAPTIST BIBLE INSTITUTE'S FINANCES

It is due the Baptist people as well as the Baptist Bible Institute in New Orleans that all the facts as to the finances of the Institute should be made known. This is written by one who has been in close touch with the school for several years.

Buildings suitable for the work of the school and for homes for professors and students came on the market providentially just at the time the Institute was founded. This was considered a godsend, and the trustees availed themselves of the opportunity. Some liberal gifts were made by friends in Louisiana, but much of the money for these buildings came from New Orleans Banks which have been very generous.

To consolidate all items of indebtedness a bond issue was secured and guaranteed by the banks in New Orleans. On account of the decline in receipts for Southwide objects and the small percentage going to the Institute it was impossible to meet the payments without the trustees making a personal note and borrowing the money. This in spite of the fact that current expenses were greatly reduced.

The trustees, appointed by the Southern Baptist Convention and acting for the Institute, gave their personal endorsement to a note for about \$30,000 to be paid August, 1929, until the Southern Baptist Convention or its Executive Committee could come to their relief. The situation was brought to the attention of the Executive Committee at its meeting some two months ago. But they were so absorbed in the Home Board matter and one or two other things that no time was given to its consideration, but the application of the Institute was referred to the Administrative Committee of the Executive Committee, about five men.

Up to this time they have not given relief, nor suggested the way out. At a meeting of the Executive Committee of the Institute trustees in New Orleans last week this peril to one of our institutions was gone over again, and a special committee of three appointed to take the matter up again with the Administrative Committee of the Southern Baptist Convention, that it might bring to the Convention in Memphis some plan for relief.

We confidently believe that this will be done in the interest of one of our greatest missionary and educational agencies, and in the interest of all our Southern Baptist Convention agencies. For

if the credit of one institution of the Convention is called in question, the credit of all will suffer.

These obligations were on the Institute when it was taken over a few years ago by the Southern Baptist Convention, and have not been incurred by the trustees since that time. The trustees have gone their limit in the effort to sustain the school, giving their own personal credit (and cash) to maintain its financial standing until the Southern Baptist Convention should have opportunity to intervene. But individuals cannot be expected to continue to carry the load of the denomination.

AN ADVENTURE IN BOYDOM

By P. I. Lipsey, Jr.

London, England.—A triumph of literary pioneering in the science of boyhood is being celebrated here this year in the jubilee anniversary of "The Boys' Own Paper", founded by a Baptist preacher.

"It is written for boys, and not for their grandmothers", the Rev. G. A. Hutchison announced in launching fifty years ago the little magazine which "breathes ideals".

Packed with clean, wholesome stories of adventure and practical articles and sketches on "how to do" things, the "B. O. P." wrought a revolution in journalism for youth and blazed a trail which has been followed by a score of imitators.

The new venture leaped into popularity at once and soon had a circulation of a quarter million. After half a century of success it is secure in the affection and esteem of countless boys of all ages in every part of the English-speaking world.

The long list of contributors to "The Boys' Own World" is bright with the names of men who have won immortal fame in he-boy literature.

Readers of the paper include persons of eminence in every walk of life, one of whom now sits on an imperial throne while others direct the destinies of a mighty people.

A. Conan Doyle (now Sir Arthur), before he created "Sherlock Holmes", was writing Christmas stories for the "B. O. P."

Jules Verne's classic and prophetic dramas of the sea were reproduced in the paper's early numbers.

G. A. Henty's historical stories of adventure, R. M. Ballantyne's pirate and frontier tales, W. H. G. Kingston's marine thrillers—all these treasures of boyhood were to be found in the early pages of "The Boys' Own Paper".

"Whatever boys do—that is the mixture of our little book" was the motto of this publication which it continues to maintain with increasing prosperity and influence.

"I remember the delight with which I bought the weekly numbers", is the tribute of Sir William Joynson-Hicks, the Home Secretary of the British government, "and how I set to work to build rabbit hutches and chicken pens—and made myself a great nuisance to my parents by keeping every kind of pet!"

Literature for boys was both feeble and scarce when the "B. O. P." was introduced into the chaotic field of journalism for youth. Mr. Hutchison, one of his "old boys" says, believed that boys would like something better than the "penny-dreadfuls" and the unreadable sheets which were issued by persons whose piety exceeded their knowledge of the boy's needs and nature.

"Clean, bright stories of adventure, records of noble deeds bravely done, biography, nature study, scientific odds and ends, how to make things, sport, exercise, folklore, filled its pages," says a friend.

The first number of the "B. O. P." exhibited the policy which built its unique popularity and influence. Captain Matthew Webb, the first to conquer the turbulent strip of water between England and the continent, told "How I Swam the Channel". "From Powder Monkey to Admiral", bore the name of Kingston. Other arti-

cles were: "My First Football Match," and "My Boat and How I Made It."

The paper was artistically and, profusely illustrated from the beginning.

Stanley Baldwin, British prime minister, in praising the publication at its jubilee luncheon, said that the "B. O. P." had succeeded in avoiding the Scylla of vulgar sensationalism and the Charybdis of dullness.

"It has not turned the boy into a prig or a prude," the prime minister said. "It has given him intellectual interests without turning him into an intellectual. Perhaps best of all, it keeps up today, as it did at its inception, that spirit of adventure which is the most essential part of the normal and healthy boy."

A GREAT MISSIONARY DAY AT THE BAPTIST BIBLE INSTITUTE

R. P. Mahon, Baptist Bible Institute

We of the Baptist Bible Institute family will not soon forget Wednesday, April 10, 1929. It was the last Missionary Day of the year, and many had been very anxious that it should be an outstanding day in the history of the whole year's work. It had rained the day before, but Wednesday morning dawned bright and glorious, such a morning as is seen only in New Orleans in April.

Here we have a Missionary Day every month and the entire day is given over to prayer, conference and a regularly prepared program. At 6:30 in the morning the faculty and students gather for a thirty minute prayer service; at 9:30 the students gather in state groups for prayer and service; then at 10:30 we assemble for the regular missionary program.

We usually have some outstanding pastor deliver an address on some phase of missions, but for two years now we have utilized home talent, having some members of "our own family" put on the program for the last meeting of the year. For some years we have had some missionary family with us during the year, and we utilize them for these closing programs.

A year ago we had the Abernathys from North China; this year we have the Freemans from Argentina as our missionary guests.

We also have as a student here a young preacher, Isaiah Valdivia from Chile, a young man of great promise. We had him speak about conditions in Chile and what Southern Baptists are doing among the Spanish speaking people in New Orleans. Mr. Valdivia brought with him to the service the Chilean Consul in New Orleans, a fine looking, cultured gentleman.

Following this we had Mr. and Mrs. Freeman, both of whom brought a thrilling message about the work in Argentina, how they began the work in Concordia and how it grew,—illustrating by incidents out of their own personal experience how wondrously God is at work in that great country and how the gospel transforms human hearts everywhere.

Letters were read from the Abernathys in North China and the Leonards in Harbin and Miss McIlroy in Buenos Aires. Miss McIlroy is one of our own students and the Abernathys and Leonards spent a year with us while at home on furlough. Our hearts burned within us while these noble workers, by word of mouth and through the written paper, told us of the marvels being wrought today by the Holy Spirit in these far-away lands, and while they speak of bitter cold weather in China and the many hardships to be endured on all the fields while doing the work of the Lord, they sound a note of praise as did the apostles when they thanked God they were counted worthy to suffer for Christ.

Professor Beckwith of our Music Department had prepared extra music, and everything conspired to make the day memorable in the history of our school.

A fitting climax to the day came in the evening at the First Baptist Church when Brother Oddino Chiocchio was ordained to the full work of the

gospel ministry. This young man is from Rome, Italy, and from a splendid Roman family. He is brilliant, cultured, humble, and sound in the faith. He is greatly beloved by the "Institute family", by the members of the First Church, and by many of his own countrymen in this city. "Praise God from whom all blessings flow."

AN OLD TESTAMENT VERSE

By James E. Dean

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." (Proverbs 18:24.)

One accustomed to the above reading in the King James version of the Bible might be much astonished at the reading of the American Revised Version:

"He that hath many friends doeth it to his own destruction;

But there is a friend that sticketh closer than a brother."

The ordinary reader may be really much puzzled over such a great difference, but the explanation is easy. The American Revised Version gives the exact meaning of the Hebrew; the King James Version gives the reading of the ancient Greek version called the Septuagint and made some 150 years before the birth of Christ. This is the oldest and greatest of all the ancient versions of the Bible, in fact, the first world's masterpiece of translation. The Septuagint has many merits, but also many faults. In this case the Greek translators either missed the meaning of the Hebrew or found a word here different from the word found in our Hebrew Bible of today, for it is possible that some copyist could have introduced an error into the Hebrew of this verse. And either of these things is more possible because there are two Hebrew root verbs differing only in their last letter, one of which appearing here would mean "must show himself friendly" and the other, "doeth it to his own destruction". If the Greek scholars before Christ found "must show himself friendly" here, a slight change would have brought about the other reading later. The Latin translation called the Vulgate, made about 400 A.D. and to this day the standard Bible of the Catholic Church, followed the Septuagint reading. The Syriac translation called the Peshitta, made at an early date for the use of the Greek and eastern churches, also followed the Septuagint. When the King James version was made the Latin Vulgate had long been the common Bible of the English people, and their reverence for it led to the adoption of this reading in their English Bible. But the American Revisers preferred to make it read exactly according to the Hebrew even if it did sound strange to our modern ears. They preferred the truth, if they could find it, to sentiment and tradition, and they believed they were giving the true sense of the original writer in saying, "He that hath many friends doeth it to his own destruction". For, certainly, the man who thinks friends are worth more than honor or integrity will be led to destruction by them.

Baptist Bible Institute,
New Orleans.

When Jesus asked Peter three times whether he loved Him, and then receiving an affirmative reply, he recommissioned him to his ministry by saying, "Feed my lambs", "Tend (shepherd) my sheep", "Feed my sheep". This is a mighty good scripture for preachers to study, for their own benefit. Once Jesus speaks of the "lambs". If preachers would watch the children in the congregation and see whether they are listening, and toss them a word now and then, they would preach much better. And don't forget to feed the flock, give them something to satisfy their soul hunger. But feeding is not all that sheep need. They need a shepherd's tender personal care. It is not enough to feed them, they must be looked after and guided and protected from day to day.

NORTH CHINA MISSION

In reviewing the work of the past few months we see many things which greatly encourage us. Many have taken a stand for Christ and the Christians in many places have taken on new life and seem to feel a greater responsibility for witnessing to others of His grace and leading them to Him. At one of our daily meetings here in the city sixteen fine young men decided to search for the Truth as it is in Christ Jesus, through His Word. They joined the Pocket Testament League, received New Testaments and promised to carry them with them and read them. New inquirers have been enrolled at each of the four centers here in the city. Most of these are young men, full of life and enthusiasm and who have become dissatisfied with the heathen religions of China. Sometime ago a young man came to me saying that he wished to be baptized and join the church. I took him into my study, as I usually do inquirers for a preliminary examination before bringing them before the church. I asked this man why he wanted to become a Christian and join the church. He replied that all other religions seemed to be a mixture of dead superstition and could never be of any value to an individual or a country. He said Christianity is the coming religion of China and of the world. He wanted to get lined up with it. These were the only reasons he gave me for wanting to become a Christian. Soon after beginning to talk with him I found he had had no change of heart, and took the opportunity to preach to him for some time. He had heard the Gospel only a few times and had never read the Bible. I believe he was led into the light, or to the place where he will soon be saved. He is now an earnest inquirer and daily reader of his New Testament. There are hundreds of people here like this man who have realized the emptiness of the old religions of their fathers and who are ready and waiting to be led to Christ. In this new day when idols are being smashed right and left and the people are thinking along progressive lines it is up to Christian nations of the West to put forth an aggressive effort to give them Christ. These opportunities will not wait, but will soon pass and if they do not accept Christ many will become infidels, which latter state will be worse than the first.

The weather has been unusually cold here the past month and there is much suffering among the poor people. In many places over the country direst famine conditions exist and hundreds have died of starvation and cold. Our immediate section is not affected by the famine, but there are dependent upon the people of this city hundreds of famine refugees from other places for an existence. A Relief Society composed mostly of Chinese Christians has been organized and from three to five hundred people are being fed daily. The funds for carrying on this work are free will offerings solicited by members of the Society from Chinese merchants, Government Officials and foreigners residing here. It is a worthy cause and is to be greatly commended.

About ten days ago we returned from a week among the villages and out stations of this field. The weather was bitter cold and we suffered a lot from the cold. The Chinese have no way of heating their houses, no matter how cold. They dress in wadded quilted clothing and are able to endure the cold, but it is next to impossible for us to keep comfortable, even with our heaviest clothing on. A hot water bottle has been a great boon to us at night heretofore when we went out on these trips. Just before going to bed it was filled and put under the covers. On this last trip during one of the coldest nights the water bottle burst. Next morning the quilts were frozen stiff and it was cloudy all day, so that we had no way of drying them. Many other interesting little things happened on this trip, some of which were quite comic. In spite of the cold I feel we were able to do more real good than on any other itinerary this year. Every where we went we had great crowds around us. Some came to see the

excitement, of course, but the most part seemed real glad to hear the Gospel. Usually we divided into two groups, Mrs. Abernathy taking the women and I the men. Sometimes we had three services going on all at the same time. The native preacher and Bible woman took their turns preaching.

It was encouraging to see the Christians in most places so deeply interested in Bible study and voluntary preaching. At one place called Tsuichialo some of the Christians were carrying Bibles and Hymn books around with them studying and singing individually or in groups. One was reminded of the Bereans Paul mentions in the Acts of the Apostles. It was a joy to lead these earnest people in a Bible class. The only school for girls in that whole community is our Christian school in this village.

On Sunday preaching was held in the village where the organized church of that section is located and where a large crowd of Christians has gathered. After a sermon Communion was served, then after the meeting was dismissed a wedding ceremony was performed. A widow and widower, both Christians, were married. Many of the congregation were invited to the wedding feast.

It is a great privilege to be in China at this time and we ask that you please remember us daily in your prayers that we may be able to do our part of the big job He has given us to do. May He richly bless you as you "keep the home fires burning". With cordial greetings,

—John A. Abernathy.

THE SIGNIFICANCE OF IT ALL

Professor McDaniel, of the University of Richmond, has, at our request, prepared this paper for the Herald. It is concise, clear and informing and we thank him on our own behalf and on behalf of our subscribers. Ed. (R. H. P.)

When, in 1870, the Emperor Louis Napoleon was forced to withdraw his French troops from the City of Rome, where they had served as a guard for the pope, the temporal authority of the city, the capital was moved from Turin to Rome, and the dream of a united Italy was realized. However, the pope, Pius IX, refused to recognize the legitimacy of the procedure and the period of strained relations between Vatican and Quirinal began—a period brought to an apparent end about a month ago.

In 1870 Italy was, as it is now, predominantly Catholic, and it was the desire of the newly-formed Italian government to maintain pleasant relations with the pope. Consequently the Italian Parliament, in May, 1871, passed the Law of Papal Guarantees, which provided that the pope should be confirmed in the possession of the Vatican, the Lateran Palace and the Villa of Castel Gandolfo, should receive an annual subsidy from the Italian government of approximately \$645,000, should be accorded the free use of the Italian telegraph, railroad and postal systems, and should be recognized as a spiritual sovereign with an inviolable person and the right to send and receive ambassadors and ministers.

Such an arrangement seems more than fair, but Pius IX would have none of it, principally because it was a law of the Italian government and not a treaty to which he had given his assent. The money was refused and since that time the popes have been pleased to regard themselves as "prisoners of the Vatican" and once elected pope they have never left the confines of the papal grounds. In addition, in the years since 1870, the Italian people have been torn by conflicting allegiances. At times loyal Catholics have been prohibited from voting or otherwise taking part in the operation of the Italian government. Later popes have been more lenient, but even as late as last year Cardinal Gasparri considered it necessary to call attention to the fact that Vatican and Quirinal society should not mix. As a consequence of the events of 1870-71 Italy has had to contend with a serious "Roman question" and a "Catholic party" to an even greater extent than

the other Catholic countries of Europe.

It was, then, perfectly natural that Mussolini should regard the solution of the Roman question as one of the most desirable, as well as the most difficult, tasks to which he could direct his attention. Some months ago he announced that the matter would be settled, but perhaps few people took him seriously, for it was known that he had been conducting negotiations to that end, since shortly after his rise to power. Last month, however, the world was surprised, pleased, chagrined, or alarmed, according to the point of view, when it was definitely announced that the question had been solved by the negotiation of three documents, a treaty of conciliation, a concordat to regulate the condition of the Church and religion in Italy, and a financial convention. The full texts of these documents have been withheld until final ratification by the legislative bodies, but quite complete summaries were given out for publication and it is unlikely that any matters of importance have been kept secret.

Considering the three documents, together they provide:

1. The creation of the "City of the Vatican" as a sovereign independent state, with all the attributes of sovereignty as recognized by international law, i. e., diplomatic immunity, right to make treaties, send and receive ambassadors, coin money, etc. The territory is about 105 acres in extent and contains less than 500 inhabitants.

2. Article I of the constitution of the Italian Kingdom, which proclaims the Catholic Apostolic Roman religion as the only state religion in Italy, is reaffirmed. This is nothing new.

3. Religious teaching is made compulsory in both secondary and elementary schools. This already exists and the only change likely is that the Church will exercise more direct control.

4. The canon law, so far as applicable, is to be enforced throughout Italy by governmental authority. This is, perhaps, the most important provision and means that Church edicts will be enforced by civil courts and that ecclesiastics will be removed from the jurisdiction of civil and criminal courts and be freed of military duty. It is, of course, the very antitheses of separation of Church and State.

5. Religious marriages are to be made legal. This differs very little from the situation in the United States, where a civil ceremony is not necessary, as has been the case in Italy, and is still the case in many continental European countries.

6. The pope is to receive approximately \$87,500,000 from the Italian government, which represents an indemnity for the territory taken in 1870 and which is not restored by the present convention. This amount does not represent the present value of the Church property seized in 1870. While it lasts it may mean a decrease in the amount of "Peter's Pence", which has been one of the most important means of support for the papacy since 1870. Mussolini appears to regard this feature of the settlement with particular pleasure as he says it indicates faith in the Italian government on the part of the pope since he is willing to accept part of this sum in bonds.

What does this settlement mean? It is perhaps too early to do more than make guesses. One of the interesting things to note is that Catholics themselves are not agreed. Catholics outside of Italy appear to feel that whatever gain there has been has accrued to Mussolini and that the pope has weakened his position as the spiritual head of the Church by getting recognition of his temporal authority over an insignificant portion of the earth's surface. In spite of the grant of absolute sovereignty the papacy has become more allied with the Italian government than ever before. For the pope to become a king among kings may be to increase his prestige with some people, but not with many, for the king business is decidedly not what it used to be. From the point of view of Mussolini the settlement is a decided success. He has succeeded where all other Italian statesmen have failed, he has broken down what

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might have been a powerful force against him—the Church party. A blow has been struck against liberalism in Italy. The liberal elements, which included the Protestants, Masons and those of no particular religion, agnostics or atheists, have been a bar to reconciliation with the pope just as similar groups, the "Anti-Clericals" in France forced the dissolution of the Napoleonic Concordat in 1905. With the practical union of the Church and State their influence will be eclipsed. A minor question which has interested some people has been that of the probable application of the pope for membership in the League of Nations. A recent pronouncement of Mussolini infers that the pope will not apply, which, if true, is another indication that there is closer union between the papacy and the Italian government—a situation which will not please non-Italian Catholics.

It is difficult to see how Protestants in general will be affected in any way. A Washington newspaper correspondent suggested a few days ago that Mr. Hoover would have to face the problem of recognition and the question of sending a diplomatic representative to the Vatican. The role of the prophet is a precarious one to play, but this writer will venture the prophecy that Mr. Hoover and the administration will ignore the whole matter. There is no essential reason why we should have to recognize the Vatican, even in its changed status; we have failed to recognize governments before and still refuse to recognize the government of Russia.—Religious Herald.

(Continued from page 2)

Whereas, the issue and interests at stake are too important to be hurriedly, without due forethought, decided.

Therefore, be it resolved:

First, That the Home Mission Board be instructed to reduce its expenditures for the ensuing year to the absolute minimum necessary for the sustenance of institutional work dependent upon it and that all receipts above necessities of such a reduced budget be applied to its indebtedness.

Second, that a committee of ten, shall be appointed by this Convention, not more than one of whom shall be from any one state affiliated with the Southern Baptist Convention, none of whom shall have been a member of the Home Mission Board within the past five years, whose duty it shall be to study thoroughly the whole problem presented to this Convention by the present situation of its Home Mission Board, to gather all possible information and suggestions which will be helpful to the best determination of the question of the continuance or non-continuance of the Home Mission Board, to formulate their findings in a formal report and publish the same with its recommendations to this Convention in the denominational press not later than March 20th, 1930.

Third, that expenses of said committee shall be provided out of funds accruing to the Home Mission Board from the Cooperative Program.

In Conclusion: It may be urged that hitherto we have had, all kinds of committees to study and make recommendations to the Convention concerning adjustments in the field and work of the Home Mission Board and that nothing ever resulted from their service. That is true. But we have not before had the situation that now confronts us. Our Convention is determined to have some action this time. But the point of my argument is that with new conditions that have arisen the convention is not in a position now to choose which path it shall follow. The work of the committee called for in these proposed resolutions is so vital and urgent; and the ends to be served by its study so important; and the chances of a grievous mistake by precipitate action at the approaching session of the Convention so likely that this proposal that I offer seems both prudent and necessary.

We shall be happy to have the reactions of the brethren to these suggestions.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Stewardship of Possessions (Continued from last week)

2. Gifts.

(1) Each one should discover the gift that is in him, and do the work for which God has fitted him. (2) Each one should develop the gift that is in him. (3) Each one should use his gift for the glory of God and for the advancement of His Kingdom and His interests, because (a) He received his gift from God. (b) It would be wrong to use his gift for any other purpose. (c) Such use of one's gift makes him happy in his work.

When one is conscious that he is doing the will of God, it makes him happy because he knows the Lord will bless him and sustain him in his work. Knowing that God planned for him to do that very thing he will realize the importance of his work and perform his duties in the best way possible. He will rejoice and be exceedingly glad, even though "men reproach him and persecute him and say all manner of evil against him falsely" (Matt 5:11). (4) Each one should make a success of his life's work.

Since the Lord has imparted to his servants special gifts and fitted them for their particular work there is no reason why anyone should fail. The following scriptures show that the Lord is therefore holding each one responsible and rebukes those who for any reason fail to do the work assigned them:

"Then shall the king say also to them on his left hand, Depart from me ye cursed into the eternal fire which is prepared for the devil and his angels: for I was hungry and ye did not give me meat; I was thirsty and ye gave me no drink; I was a stranger and yet took me not in; naked and ye clothed me not; sick and in prison and ye visited me not" (Matt. 25:41-43).

"He that had received the one talent came and said, Lord . . . I was afraid and went away and hid thy talent in the earth: lo thy hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant . . . thou oughtest to have put my money to the bankers and at my return I should have received back mine own with interest. Take ye away, therefore, the talent from him and give it to him that hath the ten talents . . . and cast ye out the unprofitable servant into the outer darness." (Matt. 25:24-30)

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hands" (Ex. 3:18).

"So then each one of us shall give an account of himself unto God" (Rom. 14:12), and only those who have used their gifts wisely and diligently for the Master will hear him say, "Well done good and faithful servant: thou hast been faithful over a few things; I will set thee over many; enter thou into the joy of thy Lord" (Matt. 25:21).

3. Material Possessions.

(1) All material possessions belong to God. (a) Animals and fowls of all kinds belong to Him, (Ps. 50:10, 11). (b) All the peoples of the earth belong to Him, (Ps. 24:1; Ez. 18:4). (c) All the silver and gold belong to Him, (Hag. 2:8). (d) All minerals, oil, gas and ore belong to Him, (Ps. 24:1). (e) The earth and every plant that grows in the earth belong to Him. (Ps. 24:1). (f) Everything visible and invisible, both in Heaven and earth, belong to Him, (Cor. 1:16; Jno. 1:3).

Any individual who thinks he owns anything is deceived and knows not the truth. Jesus told of a certain rich man who thought he owned his possessions, and he reasoned with himself one day

and said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said to him, Thou fool; this night is thy soul required of thee; and these things which thou hast prepared, whose shall they be?" (Luke 12:19, 20) (2) God has entrusted material possessions to the care of His stewards.

God has entrusted the material universe to the care of His stewards and has commanded them to subdue it and to have dominion over it, (Gen. 1:28; Ps. 115:16). Some have more than others, but whatever one may have, whether it be little or much, he has it because God has entrusted it to him. Jesus said, "It is as when a man going into another country calls his own servants and delivered unto them his goods. And unto one He gave five talents; to another two; to another one; to each according to his several ability (Matt. 25:14, 15). (3) Possession of material things is temporary.

God has not given to anyone material possessions to keep permanently, but is allowing each one to use his possessions for a limited time only. Some are allowed to use their possessions for only a short time (Lk. 16:1-3). No one will be allowed to use them after he leaves his body, "for we brought nothing into the world, neither can we carry anything out," (I Tim. 6:7).

To be continued)

Stewardship Work in the Field

Your stewardship and Budget Secretary had the privilege of being in the following churches during March and April. In three of these churches we conducted on Sunday an all-day conference on Stewardship and Budget Work. In the others we conducted the regular Stewardship Study Course, beginning on the dates named.

March

First Sunday—Monticello, W. S. Landrum Pastor.
Second Sun.—Wiggins and Perkinson, J. N. Miller Pastor.
Third Sunday—Crystal Springs, T. W. Talking-ton Pastor.

April

First Sunday—Amite, S. R. Gordon Pastor.
Second Sunday—Mt. Vernon & Gillsburg, S. W. Sproles Pastor.
Third Sunday—Burnside, S. J. Rhodes Pastor.
Fourth Sunday—West Laurel, W. E. Hellen Pastor.

Dr. John Snape says: Acquisition makes the money; distribution makes the man; distribution without acquisition dissipates the money; acquisition without distribution dissipates the man. To acquire in order to distribute, and to distribute wisely is the bounden duty of every Christian stewards.

"Secretary Arch C. Cree, of Georgia, is to enjoy a well earned vacation of two months this summer. Not having taken the usual vacation last summer and having carried the heavy load of double responsibility this year in helping the Home Mission Board, he needs the rest and his physician has strongly advised the rest, so, with a few fine friends, Dr. Cree plans to visit his native land, Scotland, and other interesting parts of Europe. There is still room in his party for a few more friends. Any friend interested in such a vacation trip, with such a select private party, would do well to write, right away, to Dr. Arch C. Cree, 317 Palmer Bldg., Atlanta, Ga. He sails on June 19th."

—The Christian Index.

Pastor and Mrs. W. E. Hardy are singing the doxology. A new girl, April 19.

W. M. U.

New Method of Reporting Mission Study

For the past several years, ever since the new card system came into effect in our Mission Study Course, Mississippi W. M. U. office has kept a record of all seals sent out, all cards given, and the names of each student.

While that plan has been a bit burdensome in the office, it has also been a joy. It has been so fine to learn what societies were faithful as students. It has been fine to see the names of sisters come in frequently asking for seals or cards; then it has been helpful and fine to watch these sisters and these societies as they undertake greater things for their Lord because of the increased information and inspiration obtained through Mission Study.

At the State W. M. U. Convention we decided to make a change in the manner of reporting. We had learned that North Carolina and Oklahoma made use of the plan we here suggest, and have ourselves adopted, and they are pleased with it. As you will note it is less trouble for the office in the matter of filing; and is also less trouble to our students. Here it is:

From this on do not send in names of students wishing seals. Just order the NUMBER of seals wanted for the class.

When cards are wanted, order them, giving names of students wanting same.

When cards have been entirely filled with silver seals RETURN CARDS TO THIS OFFICE; they will be carefully filed, and there will be sent to each student doing so the certificate with official seals—the first official for first card and second official for second card.

This does not mean that when the first card is completed it must be held till the second is finished. Send on the first as soon as you have all the silver seals on it. The large official seal will be placed on the certificate and returned to you on the receipt of this card. Then later the second official will be mailed you—when your second card comes in.

If we have not made this perfectly clear, write us and we will try again.

We trust it will not be considered a waste of space to repeat in this issue the list of delegates elected to the S. B. Convention W. M. U.; and again URGE that Mrs. Aven's call be answered.

Names of Delegates to W. M. U. In Memphis Presented by Nominating Committee in Greenwood and Elected by State Convention

State at Large: V. P. Mrs. A. J. Aven, Clinton.
Miss Fannie Traylor, Jackson.
Miss M. M. Lackey, Jackson.

District I

Mrs. D. C. Simmons.
Mrs. J. P. Harrington.
Mrs. L. R. Williams.
Mrs. Fred Hammack.
Mrs. G. W. Riley.
Mrs. R. M. Dykes.

District II

Mrs. M. F. Doughty
Mrs. J. M. Causey
Mrs. W. W. Bettis
Mrs. W. W. Grafton
Mrs. Ned Rice
Mrs. R. A. Kimbrough

District VI

Mrs. J. W. Brown
Mrs. J. N. Berry
Miss Margaret Buchanan
Mrs. C. B. Wood
Miss Nannie Cypert
Mrs. I. E. Roberts

District V

Mrs. H. F. Broach
Mrs. R. M. Martin

Mrs. J. N. McMillin
Mrs. Isam Evans
Miss Millie Mae McLelland
Mrs. Wirt Carpenter

District IV

Mrs. E. N. Pack
Mrs. J. L. Johnson
Mrs. J. N. Miller
Mrs. W. A. McComb
Mrs. G. H. Suttle
Mrs. Dan G. Gay

District III

Mrs. I. L. Toler
Mrs. S. A. Williams
Mrs. C. W. Stewart
Mrs. McDonald Watkins
Miss Jennie Watts
Mrs. J. I. Standifer

The above list of delegates was nominated by the Nominating Committee, and duly elected by the State W. M. U. Convention, according to our Constitution. (See page 11, W. M. U. Minutes, 1928.)

ATTENTION DELEGATES: If for any reason you find that you cannot attend the meeting in Memphis, reaching there in time to occupy your seat by 9:30 A. M. Tuesday May 7th, in the First Methodist Church, WILL YOU KINDLY NOTIFY ME AT ONCE?

My reason for making this request is obvious. We are so near Memphis that many of our women attend the meetings. We have quite a list of alternates. Certainly we want our full quota from start to finish. And it will seem unkind if some one is kept from a seat because some one else fails to let us know that she is unavoidably detained.

Feeling assured that each woman of us will attend to this call, and with each of you looking forward to a great Convention,

Yours for service,

—Mrs. A. J. Aven.

SHALL WE TINKER WITH OUR DENOMINATIONAL MACHINERY?

J. W. Lee, Batesville, Miss.

Dr. L. R. Scarborough exhorts Southern Baptists as follows:

"I suggest that we quit tinkering with our denominational machinery.

"While a mechanic is working on your engine you cannot run your car.

"Many supposed experts have stopped the Baptist engines long enough by tinkering with the machinery.

"Let us turn on the gas and go on down the road."

Every automobile manufacturer in the land will smile at the above.

There is not a car on the market today that has not been tinkered with by its maker. The salesmen delight to point out the changes that are constantly being made. Any make of cars will become obsolete unless the manufacturer makes needed changes from time to time.

The users of cars will also smile at Dr. Scarborough's advice to his brethren.

Where is the car owner who has not had the engine of his car tinkered with?

Not long since my car came slowly to a standstill a mile from home. The engine was running nicely but the car would not go. Nothing I could do would make it look up and move forward. A friend came along and pushed me to town. A good mechanic lifted the hood and tinkered a while with the machinery. When through he shut down the hood, looked up with a smile and said: "Step on the gas and let her go."

I stepped on the gas, and off she went, and she has been going good ever since, all because a good mechanic tinkered with it.

Southern Baptists created all the machinery of their cooperative work and if any part of it is not functioning properly, they should be as wise as the car builder, viz: tinker with it until it does function properly.

Dr. Scarborough's car illustration is a fine one to be used by those who favor some changes in our denominational machinery.

W. M. U. Monthly Missionary Topics for 1930 January "Foundation Stones"

A new Year's program stressing the chief aims: Prayer, calendar of prayer, seasons of prayer, individual and united prayer.

Study for the purpose of missionary education Gifts to all phases of missions and benevolence Personal Service.

February "The Homeland—Our Heritage"

A brief history of Baptist home missions Our present obligations and opportunities.

March "Beyond the City"

A study of rural problems. Present day rural life. How and why are rural communities a missionary problem? Developing the country church to meet the need. Hope of future leadership from country churches.

April "Around the World in 85 Years"

Resume of 85 years of southern Baptist foreign missions Bird's eye view of present foreign fields Foreign Missions today's supreme challenge.

May "Christianity Answering Today's Needs"

Social Problems Industrial Conditions Physical Development Spiritual Attainment.

June "How Help the Negro?"

Progress and development in leadership by Negro Baptists Inroads of Catholicism What we are actually doing Wrong and right ways to help Study local conditions.

July "Leading Many to Righteousness"

Evangelism on home and foreign fields. Some agencies of evangelism—Churches, pastors, Christian schools, consecrated teachers, Christian doctors, nurses, etc.

August "Notable Native Christians"

Life stories and achievements of outstanding native Baptist workers in foreign lands.

September "Your State and Mine"

The theory of state missions Agencies at work in various states Christian schools, eleemosynary institutions, etc.

October "In Union There Is Strength"

A program on graded W. M. U. Study of Plan of Work and other material in Year Book and W. M. U. minutes.

November "They Followed the Star"

A program on Christian giving and its effect on our world-wide program Concrete examples of sacrificial givers on home and foreign mission fields.

Keep in mind that the Sunday Schools will make special offerings for the Baptist Orphanage on Mothers Day, May 12. It need not be confined to the Sunday Schools.

It is also said that \$75,000,000 were spent for cigarettes in 1928. That's a burning shame! And we are afraid that some will be included among those of whom it is said, "And the smoke of their torment goeth up forever".

H. A. Bickers resigns at Marianna, Ark. C. C. Kiser goes to Pelham, Ga. Dr. John Roach Straton is ill at a hospital in Atlanta. Dr. L. G. Broughton makes his home in Atlanta, 34 W. Twelfth St. Rev. M. L. Carswell, 73, died in Atlanta on the 18th of April.

On page five will be found an account from one of our London correspondents of the fiftieth anniversary of the founding of a great periodical for boys. Like a good many other good things it was started by a Baptist. The man who started Sunday Schools in England was a Baptist; so was the greatest Sunday School man of America, B. F. Jacobs. So was the founder of the Baraca class movement, Hudson. So was the father of modern missions, both in England and America. So was the man of whom Jesus said "Of those born of woman there is none greater".

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

A Country Churchyard

Hard by a little rural church that
stands in the western part of Ne-
shoba County, surrounded on the one
side by the green of the oak leaves
and on the other by a spreading
field, lies a country churchyard. For
nearly a century it has been receiv-
ing constant recruits from the popu-
lation that occupied the surrounding
territory for miles around. For
many years it was the only burying
grounds in that section and the dead
for miles were buried there.

It is said that the first person
buried in this churchyard was a trav-
eling man. He was passing through
and stopped for lodging in the
friendly home of a pioneer citizen,
was suddenly taken ill and died.
His relatives, if he had any, could
not be located, so his host carried
his body to an elevated place not far
from the newly constructed Baptist
Church and there buried it alone in
this silent city of the dead; this was
the beginning of Mt. Sinai Ceme-
tery. Since that far away day hun-
dreds of others have taken their
places by his side and today it is
largely populated.

Not so long ago I wandered among
the silent mounds that occupy this
old familiar churchyard. The dear-
est and best of all the earth to me
are lying there now. As I wandered
I stopped by the marble shafts here
and there and read the names that
were inscribed thereon. Faces of
friends and loved ones, faces long
passed from sight, stood out before
my vision as I all alone read these
names. "Rev. William Tullos" was
among the first names read. He was
wife's grandfather. For more than
a half century he has been sleeping
there. On another slab the name
of "Rev. J. J. Ingram" was inscribed.
This was the good man who bap-
tized me into the fellowship of old
Mt. Sinai Baptist Church many,
many years ago. The old creek,
Beasha, which flows just to the west
of the old church, still flows on, the
old creek into the bosom of which I

together with a sister, a brother and
several others were buried with
Christ in baptism on that long-ago
day, but the good preacher and
many of those who were baptized
then and scores of those who were
witnesses to the scene are now sleep-
ing in the old Country Churchyard
hard by.

"Mrs. Matilda J. Johnson" was a
name before which I stopped and
lingered in meditation. That was
the name of the good woman who
was the mother of my wife. Thirty
long years ago we watched as the
cold earth hid her form from view.
Her motherly words and loving deeds
are still fresh in the memory of this
poor man who has lived to learn in
life's hard school the worth and
value of a good woman. "Ollie T.
Breland" stood out in bold relief on
a humble marble shaft that stood at
the head of a red mound. My heart
cried out for the familiar voice that
once I heard so often but which for
28 years has been silent. He was
my constant companion and friend
for twenty-five years. We ate, slept,
played, worked and schooled togeth-
er, and were more than brothers,
Ollie and I. We built our aircastles
of our future life on to old age to-
gether; but alas! the dreams that
fail of fruition. He died early. He
was so loved by his friends that the
money was raised and a nice monu-
ment was placed to mark his last
resting place. "The good die young."

I reserved for the last of this wan-
dering the dearest and best. I found
myself, with bowed head and weep-
ing eyes and a spirit filled with emo-
tion, standing between two mounds.
As I looked upon this clay I saw
not the clay only but I saw beneath
the clay in vision and beheld the
sweetest faces that ever man beheld,
the faces of father and mother. The
days of my childhood and youth
stood out before me as fresh as if I
were then living them out, which I
did in memory. The best friends I
ever had lay there. Their voices
spoke to me, their eyes looked upon
me, their gentle hands touched my
fevered brow and calmed my nerv-
ous spirit. "Mother, come back from
that echoless shore and take me in
your arms again as of yore", was
the cry of my spirit. "Father, say
those words again, those dying
words, 'Lee, be a good boy and mind
your mother', "resounded in my ears
afresh and I was overwhelmed. For-
ty odd years ago those words were
said, but how fresh their memory
still.

I turned from the old Country
Churchyard with sadness, yet my
soul was refreshed in the memory
of the lives of the good men and
women who sleep there. Peace to
their ashes. Ere long we will meet
them at Home.

Notes and Comments

Last week the writer had the de-
lightful pleasure of attending a fel-
lowship meeting of the pastors and
women workers of this part of the
state at Batesville, Miss. It was in-
deed an old-fashioned day of delight-
ful social intercourse with our breth-
ren and sisters beloved. This meet-
ing was the thought of Pastor J. W.

Lee, who for twenty-three years has
been the beloved pastor of the Bates-
ville Baptist Church; and he, his
good wife and the fine members of
his good church there made it as
pleasant as could have been desired
or even dreamed of. More than half
a hundred of pastors and women
came in response to the call. Dr.
R. B. Gunter was present and gave
us two splendid addresses, talking
to us pastors out of his heart over-
flowing with the work of the Master;
Miss Fannie Traylor, of the W. M.
U. Department, that graceful lady
of beautiful life, was present to talk
to the ladies. Many splendid ad-
dresses were given by the local pas-
tors present. Oh, it was a good day,
and all present hope that we will
have more of these Fellowship meet-
ings. Only one sadness marred the
complete happiness of the occasion,
and that was that the father of our
beloved brother, Rev. W. W. Grafton
who was on program to lead the
music, had recently died and he was
not able to attend. Brother, we
missed you. A message of comfort
was sent him. Praise the Lord for
His goodness to the children of men.
There is nothing like that brotherly
fellowship of the brethren in Christ.
"Behold, how good and how pleasant
it is for brethren to dwell together
in unity"! Thank you, Brother Lee.

Some sayings by others on sin:

"Sin is the greatest enemy and
the greatest heart disease the world
has ever known.

"Sin builds every cemetery and is
the undertaker at every funeral.

"Where there is sin there is al-
ways heartache and misery and
death.

"If you want to live closer to God,
don't take it out in longing. Move
towards the cross of Jesus Christ.

"If you are fool enough to be lost
it will be because you have refused
God's offer of salvation.

"No intelligent conversion can
come until an intelligent repentance
is made."—Smith.

I have just read Rev. J. L. Boyd's
history of "Simpson County Baptist
Association". It is a store-house of
Baptist history in that county. He is
now writing a brief history of the
Baptists of Mississippi.

Rev. W. R. Cooper, pastor of First
Baptist Church of Drew, will do the
preaching in the revival meeting at
Oakland, Yalobusha County, begin-
ning the second Sunday in July.

The tri-church evangelistic cam-
paign beginning the third Sunday in
July in Yalobusha County near Cof-
feeville has the following arrange-
ments ready to announce: Preacher
at Elam, Rev. Clyde Breland of Rich-
mond, Ky.; preacher at Clear
Springs, Rev. E. J. Hill of Memphis;
preacher at New Hope, Rev. J. E.
McCraw of Decatur. These meet-
ings are to continue for eight days.
Pray for them.

RICHTON

We closed our revival meeting
Sunday night April 14th. and am

glad to say that we had one of the
best revivals that it has ever been
my privilege to attend. Our pas-
tor, Bro. J. H. Cothen, has been
working hard and the revival was
going on even before Bro. Smith
and Cooper reached town, in fact
the first service held in our new
church was on Saturday night before
the Evangelist was to begin on
Sunday, and this was a Baptismal
Service. Four adults were baptised,
two of them being mothers and the
other two grown young people.

We held the services in our new
Baptist Church and the visible re-
sults were forty four additions by
baptism and twenty four by letter,
most of whom were grown people.
We baptised one entire family the
father and mother of which are
grandparents.

Wade Smith was at his best and
preached the old time gospel of sal-
vation through grace and the ac-
ceptance of the Shed Blood of Jesus
Christ and not get good, quit your
meanness and go to Church and final-
ly be saved; we were also fortunate
in having Bro. J. A. Cooper to lead
our singing, he proved to be a man
wholly consecrated and was a great
help as a personally worker. The
church that is successful in secur-
ing the service of Mr. Smith and
Cooper for revival meeting is in-
deed fortunate, and I feel that our
Board is to be congratulated in the
work that is being accomplished
through these men.

We have just completed our new
brick church and are very proud
of it. On the last night of the serv-
ice when Bro. Cothen baptised the
forty four candidates we had over
seven hundred by actual count in the
auditorium, and we have a complete
Departmental House with thirty six
available Sunday School rooms and
the necessary Assembly rooms for
our Sunday Schools.

Altho the Evangelistic party left
us ten days ago the revival spirit
is still going on and last night Bro.
Cothen baptised two more men who
were the heads of the homes and
had been making a terrible fight to
throw off the woings of the Holy
Spirit.

If you chance to pass through our
part of the woods be sure and stop
and see us as I want to show you
one of the best Deparemental Sun-
day School and Church Buildings in
the State which we think we have
ereceted some eight or ten thousand
dollars cheaper than any other
church which we have visited in
South Mississippi.

If you can get every church in
the State to finance their church
program through the S. S. your
financial problems will be over. I
hope to be able to make a complete
report later—what it has done for
our church and the way I reached
the decision to try it.

—Jos. E. Green

"Half the City Council are Crooks"
was the glaring headlines.

A retraction in full was demanded
of the editor under penalty of arrest.
Next afternoon the headline read:

"Half the City Council Aren't
Crooks."

The Sunday School Department

SUNDAY SCHOOL LESSON

May 5, 1929

What Hilkiah Found in the Temple,
II Chron. 34:14-16, 29-33.

Golden Text—Thy word is a lamp unto my feet, and light unto my path. Psalm 119:105.

1. The Priest refound the Book. How or when or by whom or why this particular copy of the Book of the Law came to be stored in the Temple we do not know. Perhaps it was placed there in stormy times when prophets were persecuted, the Temple was neglected, the heathenizing party was ascendant, and true religion was at a low ebb. At any rate, when Hilkiah the high priest, at the word of Josiah the king, was searching the sanctuary for the funds available for its repair, he "found the book of the law of the Lord given by Moses". This book is thought to have embraced only Deuteronomy, though, of course, more of the Mosaic code may have been included. Its genuineness was the main thing; the finder felt it to be none other than the veritable word of God, perhaps an autograph copy from the hand of the Great Lawgiver of the Hebrew race.

2. The Scribe accepted the Book. At once, and no doubt with mingled awe and joy, the priest reported and delivered the new found treasure to Shaphan, the scribe or secretary of State; for this Book was not alone for the Temple and its priests, but, as well, for the king and the people. Shaphan accepted the trust, perhaps in grateful spirit, and immediately he carried it to the king. The subject was introduced, possibly upon direct inquiry of Josiah, by a report of the progress of the work of Temple repair. Everything was advancing steadily in accord with royal instructions. But the best part of the scribe's report was that which related the finding of the Book which was now placed before the king.

3. The King treasured the Book. To the credit of king and scribe alike they read it eagerly and without delay. It was authoritative; it bore so directly upon the work in hand; it was so true and fearless. After long hiding, it had come to light and in its first conquest captured the throne. Mark the attitude of the good monarch to the good Book: (1) "He heard the words of the Law", giving strict heed to its contents and opening his heart to its truth. (2) "He rent his clothes" in profound sorrow that so many divine commands had been broken and so many penalties hung like a pall over the nation. (3) He called, commanded, and commissioned a company of his wisest and best counsellors to consider the situation thus acutely brought to view by the Book. (4) "He inquired of the Lord" through these good advisors and the prophets to know what should be done under this old-new light out of the Law. (5) He called a great con-

vocation including the elders of Judah and Jerusalem, priests and Levites, and all the people both great and small that the influence of the Book might flavor the life of the nation.

4. The People heeded the Book. At the command of their king the people assembled in the Temple

around the Book as a center. They heard its burning words with attention. They witnessed with becoming spirit Josiah's consecration to God. They followed his example and rose to their feet in pledge that they would be faithful. Two reforms followed: The removal of current and popular "abominations" was the first thing; and it was basal. Then came the renewal of the service of God in the sanctuary and throughout the country.

Clerk (showing customer golf stockings): "Wonderful value, sir."

Worth double the money. Latest pattern, fast colors, holeproof, won't shrink, and it's a good yarn."

Customer: "Yes, and very well told."—Wall Street Journal.

Some Man!

"And when Delilah cut Samson's hair he became mild as a lamb." Can you understand it?" asked the Sunday School teacher.

"Well," said little Tommy, reflectively, "it does make you feel 'shamed when a woman cuts your hair."



"A wise man
built his house
upon a rock--

and the rains descended, and the
floods came, and the winds blew
and it fell not; for it was founded
upon a rock."

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

Winnsboro Granite

"The Silk of the Trade"

is a true granite, as pure a granite as is known. It possesses all of the above essential qualities for the ideal memorial, and it contains less deleterious ingredients—iron, lime, water—than other granites. It is, therefore, the most durable.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

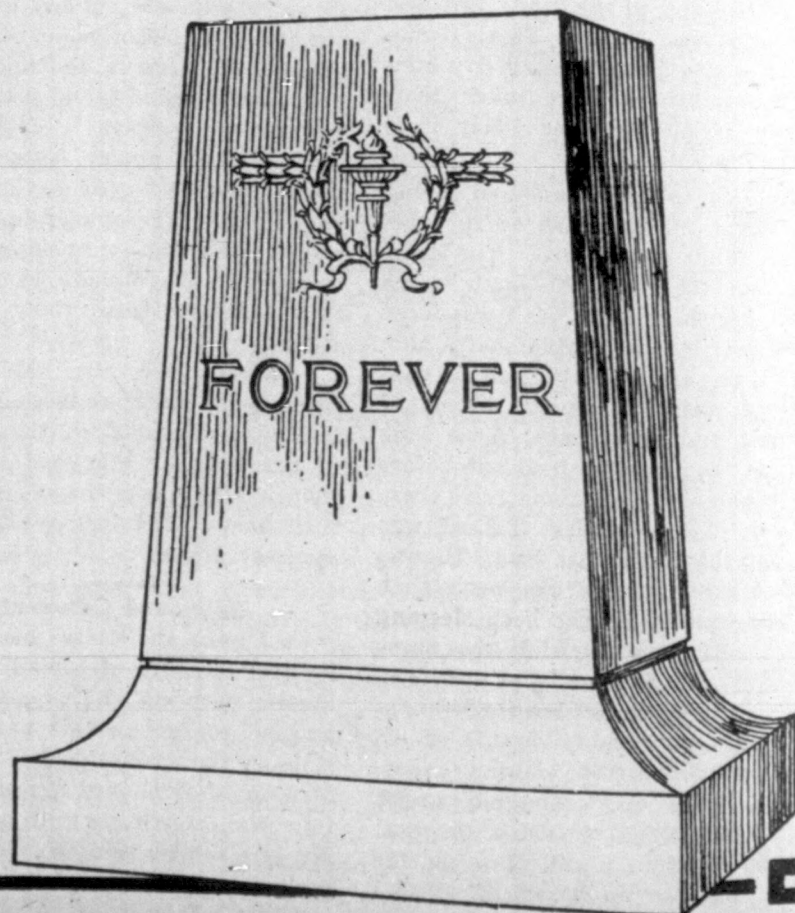
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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Gen. 33

Did you ever look forward to something that you dreaded very much, that was sure to come? And then, perhaps, when it came, it wasn't half as bad as you expected it to be? That was the way with Jacob, as he looked forward to meeting his brother Esau, whom he had cheated dreadfully more than 20 years before. He felt certain that Esau would try to kill him and his wives and children. Esau came, with an escort of 400 men. Jacob had arranged his family so that those whom he loved best would be farthest behind Rachel and her little boy Joseph, but he went in front of them all, and bowed down before his brother seven times. But did Esau do any of the things that Jacob had feared he would do? No, indeed: "Esau ran to meet him, and hugged him, and put his head on his shoulder, and kissed him. This was his brother Esau, not his enemy, and it was God's power that was making Esau remember this. He noticed the women and children, and was greeted by them. He did not wish to take the fine present of flocks and herds that Jacob had sent ahead for him, but when Jacob would have it so, he took it. If you children want a lesson for yourselves from all this let's go back 20 years for ti, and say, Don't quarrel with your brother; don't fall out with him! Be good to him, and fair to him.

Jacob bought him a piece of land at Shechem, and made his home there. He did not forget God's goodness to him, but built an altar of worship there, and called it by a name that means, "God, Israel's God". You remember that Jacob's name was now Israel.

My dear Children:

Perhaps you are interested in the Contest we have been having for the past three weeks on "How I made a toy airplane". All the accounts I got were interesting, and showed considerable knowledge of the making of an airplane. I did not decide on the prize winner, nor did any one who is kin to me. The judge was a professor in Mississippi College, young enough to have sympathy with boys. He decides that the best paper was written by George Robert Johnson, Clinton, Miss., and to him goes the Sheffield pocket knife from England. Congratulations, George! The second place was given to Archie Donald Jackson, Hattiesburg, Miss. This does not carry any prize with it, but is a place of honor.

This week, we are beginning a Contest for girls. The subject is "Doll Furniture made of Cardboard or other simple material". Now girls, I want to see how many of you will go into this. I'm sure you can beat the boys in number, for we didn't have a great many of them. You may put your furniture together any way you choose, by sewing, or paste, or any other way. You may decorate it in any way you like. I declare, I'd like to make some myself, if I had time! (Not that I'd get a prize.) When you have made the furniture, write me a letter and tell me how you did it, the whole business. The best letter gets a nice English prize.

Below here, you will find George's letter about his airplane, and our foreign letter from Jeannie Howe.

Much love from,

Mrs. Lipsey.

Clinton, Miss., April 20, 1929.

Dear Mrs. Lipsey:

I will write you how I built my airplane. I got my lumber and sawed off two pieces about 20 in. in length and then made a body about

25 in. long. The body was big at one end and little at the other end. Then I got the rudder and put it on. I then cut out two propellers and fastened it on. Then I cut an old car inner tube and fastened it to the back of the plane and then through the front to the propeller, and I wound it up and it did not have enough rubber so I cut some more, put it on and it flew all right. I then got some paint and put some yellow daubs on the bottom of the wings, and painted it black all over the rest. I named it "The Black Hawk". This is about the third time I have written you. A member,

George R. Johnson.

P. S.—Hoping I win a prize.

Your hopes are realized, George, and you have won the prize. I hope you will like the knife.

Hattiesburg, Miss., 4-19-29.

Dear Mrs. Lipsey:

It has been quite a while since I wrote to the Circle, but I haven't failed to read the letters. For pets, I have 81 little chicks 3 days old, and a cat. I lost my little dog, Sport. Someone carried him off, I guess. I am sending 10c for the B. B. I. girl. My school is out today, and I will have more time to help Mamma. Well, I will stop now and write again. I'll give a description of my airplane. Archie Donald Graham.

That was an excellent description you gave of the airplane, Archie. There was only one other who did better. You must try again next time. I hope Sport has come back. I have put your 10c on the B. B. I. list, and thank you.

London, England.

Dear Mrs. Lipsey and Friend

Children:

I promised to tell about my big adventure, my coming-out party. I had it not long ago. Although I was born in London four and a half months before, I had never been outside our front gate.

So, one night Mother and Father invited some friends to see me come out. She put on me my best clothes which folks sent from America. She carried me out the gate, and all of us got into automobiles. I didn't know where we were going. Our guests didn't either.

Well, we rode up to the top of Hampstead Heath, to a place like on top of a mountain, I reckon. We got out at an old hotel there. We found a big room with a big fire, and a big table set ready, and waiters ready to wait. But I wasn't hungry. So they put me in a little room, and I went to sleep while they had supper.

Well, then, they brought me out and let me meet the crowd. I was a little puzzled at the crowd and the noise. But I didn't say anything, just looked. Father told me I was proud of being born in the great city. Sometimes, he said, when I have eaten too much I look at him and say, "hick, hick!"

Well, Mrs. Lipsey, we had a nice crowd of folks. There was Mrs. and Miss Russell of Texas; Mr. and Mrs. Romer of New York; Mrs. Raney of London and Mr. Raney of Oklahoma; Mr. and Mrs. Harris of London; and Doctor Morton and Mrs. Morton of Scotland. The doctor has been my friend from earliest youth.

Well, Grandma, we didn't get home until nearly eleven o'clock. I was sure tired, but happy to have been out at last.

I am having another adventure now, a terrible one—it's teething. It hurts. If you want to know just how it feels, get a dentist to pull one of your teeth. Don't let him

jerk it out. Let him pull on it gradually for two weeks without stopping. That's like teething.

Love to all the children and grandmas,

Jeannie Howe Lipsey.

That was a mighty grown-up party for you, Jeannie. But you behaved well from your account. I'm sorry about the teeth, but it will be over after a while, and then how you can bite your Graham biscuit and your bacon!

Star, Miss., April 20, 1929.

Dear Mrs. Lipsey:

Here comes another boy from the hills way out on the mounting tops. Our school is out and now the work begun. I have 2 sisters and 1 brother. We are all cranking about Nell, for she is just walking. Mildred and Bill take care of her while Mother and I help Dad. I have lots of little boy pals out here. Bill White and I went in swimming in Jan. My Grandparents are too far away to go to see every day. Granddad Boone lives at Braxton. Oh! how we like to go there. When we go first thing Grandma Boone loves us all. But Ma Byrd, she is with us here in the sticks and we like to go there. There are lots of us little Byrds out here. I want to join your Circle and the contest too, but Mother said I knew nothing about an airplane. But here is how to make it. I have never seen one close by. As ever, A new one, D. B. Byrd.

My only regret, D. B., is that there is not a prize for each one of you. But you must try again. You sent a good paper.

Mendenhall, Miss., Apr. 20, 1929.

Dear Mrs. Lipsey:

I am a little girl 8 years old and have finished the third grade in school. Our school was out April 19th. I have one brother and two sisters. I go to Sunday School. My Mother takes The Baptist Record and I enjoy reading the children's letters. I am sending 10c for the B. B. I. girl. I hope to see this in print. Your little friend,

Eva Louise Pittman.

Your school is out early, Eva. You have lots of time now, to play and help Mother. Thank you for the money.

Pelahatchie, Miss., Apr. 18, 1929.

Dear Mrs. Lipsey:

We are a happy bunch of boys and girls from the Pelahatchie Sunbeam Band. We have been reading about the B. B. I. Girl and we want to help her too, so we are sending \$3.25 for her. Most of us read the children's page, and we surely enjoy it. We hope to see our letter in print. Lovingly,

Fifteen (15)

Pelahatchie Sunbeams.

This is certainly a big help, children, for our B. B. I. girl. Thank you so much. I used to go to your town sometimes, while Dr. Lipsey preached there.

Sylvarena, Miss., April 20, 1929.

Dear Mrs. Lipsey:

I wonder if you will spare a little room for me, as this is my first time to write to you? I am 7 years old, and have blond curly hair and brown eyes. My Mother died when I was a year and ten months old. I live with my Grandma and Grandpa. They are good to me. I go to school and S. S. I loved my teacher this year. Her name was Miss Noble. I am sending 10c for the Orphans' Home. Please print this, for I want to surprise Daddy. Your little friend,

Ruth Grant.

Grandmas and grandpas are always good to children, I think, Ruth. I have room for you any time. Much obliged for the money.

Summit, Miss., April 15, 1929.

Dear Mrs. Lipsey:

It has been a long time since I have written to you, but again I've just been putting it off. I'm hoping I can enter the next contest you

have for the girls, 'cause I would love to win one of those prizes from London. I don't mean to say if I were to enter I would win, but I would do my best to. I couldn't enter the last one because I have never made anything from a felt hat and didn't even have a good idea. I have been reading the pieces in The Baptist Record by Mrs. Sue Lipsey about Hampstead Heath, and I think they are very interesting. I am sending 5c for the orphans and 15c for the B. B. I. fund. I think your suggestion that we give \$20 of what we have for the B. B. I. girl to the Institute is a good one. Sincerely,

Virgie Lee Turner.

Well, Virgie Lee, now is the time to go into contest No. 2. Be sure to do so. I'm glad you like our Sue's articles. Thank you for the money.

Flora, Miss., April 23, 1929.

Dear Mrs. Lipsey:

I am writing to you for the first time. My Mother takes The Baptist Record, and I surely do enjoy reading "The Children's Circle". Please accept me as one of your members. I am a member of the Baptist Church at Flora. Rev. W. C. Howard is our Pastor. I love him very much. He has a wonderful message for us every Sunday, and he is a friend to everybody. I love his wife, also, because she is so sweet and lovable. I go to S. S. and church nearly every Sunday. My S. S. teacher is Mrs. Jones. I love her dearly. I am sending 10c for the orphans, and hope to send more next time. May God bless you, the orphans and all of those for whom you are working. With much love,

Earline Brasswell.

Is your teacher Mrs. Hal Jones, Earline? I used to call her Olive. I thank you for the money, and for the nice letter.

Collins, Miss., April 15, 1929.

Dear Mrs. Lipsey:

Hello; here I come again since a very short time. I have the measles now, but I am getting well. I am sitting up today. I think my little brother, Kenneth, is taking it. I took it last Friday a week ago. Just think, Mrs. Lipsey, I have 7 little biddies. The old chicken hawks killed three. Enclosed you will find 5c for the B. B. I. girl. I will close, hoping to be, Your friend,

Lula Mae McCraw.

That's too bad about the measles, Lula Mae, but I hope you and Kenneth are both well by now. It looks like we always have to have something, doesn't it? Thank you for the money.



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Joseph Flowers, Miss. Coll., Editor

Address all communications to Box 221, Clinton, Miss.

Miss Martha Story has been appointed to succeed Miss Wade Wells as state B. S. U. secretary. Miss Wells was elected at the last B. S. U. Convention as secretary but due to the fact that she would not be in school next year she offered her resignation. No alarm need be felt over the matter because Miss Story is a Woman's College girl too.

Mississippi's 1-8 of the 400 seems several steps nearer. Reports that are coming in are real encouraging and full of pep. "Half our student body wants to go. Never saw anything like it," writes one student. No, and you never will, unless you go to Ridgecrest for the summer.

M. S. C. W.'s New B. S. U. Council

In a recent election of B. S. U. officers Miss Bertha McKay was re-elected president of the Council which is as follows:

Bertha McKay.....President
Imogene Harrel.....1st Vice Pres.
Audrey Harrel.....2nd Vice Pres.
Ruby Anderson.....3rd Vice Pres.
Roberta McKnight.....4th Vice Pres.
Zana Wilson.....Pres. Sunday School Organization
Inez Hardin.....B.Y.P.U. Director
Annie Rhee Stoddard.....Y.W.A. Pres.
Lucile Payne.....Secretary
Anita Vaught.....Treasurer
LaPatti Kincannon.....Chorister
Mary Belle Anderson.....Pianist
Frances Bennett.....Reporter
Elaine Corder.....Chm. House Beautiful Committee

Virginia Franks.....Town Girls Rep.
Dr. M. E. Dodd of Shreveport, La. who is conducting a revival at the First Baptist Church in Columbus, is leading the noonday prayer services at the Baptist Workshop.

The Workshop had as a visitor during the first week of April Miss "Dick" McConnell, the Southwide Traveling Student Secretary. Her visit was greatly enjoyed by all the Baptist girls on the campus. Every school or college that has not had Miss "Dick" as a visitor has missed a big treat. Ask any Baptist girl at M. S. C. W. if it's not true.

—Mary Frances Bennett

Woman's College Notes

I. Woman's College B. S. U. First Magnitude.

The Baptist Student Union of Mississippi Woman's College has at last received the award for reaching the Standard of Requirements of a First Magnitude Union. The beautiful award came about two weeks ago and we're proud of it not so much because "It's a distinction to be First Magnitude" but because it shows that the religious work on our campus in the South and that we want Christ's work to be of as high a standard as our literary work. At present there are only a very few

First Magnitude B. S. U.'s in the South and we're glad to be among the first. A first Magnitude Baptist Student's Union corresponds to an A-1 B. Y. P. U. or an A-1 Sunday School—it is one that has reached a definite standard for forwarding the Lord's work on the College campus. II. Miss Ethel McConnell at M.W.C.

We were so fortunate in having on our campus all last week Miss Ethel F. McConnell, one of our three Southwide Student Secretaries. Miss McConnell has just been in the Student work this year but she has already won her way into the hearts of the Southern Baptist College students. Her winning personality, her sympathetic understanding and her consecration are an inspiration to all with whom she comes in contact. Her week's visit on our campus was a great inspiration and help to all our religious organizations and to the students. She talked to practically every organization individually giving many helps, suggestions and encouragement for our work; made inspirational chapel talks held conferences; and taught the B. S. U. manual. Miss McConnell's time was divided between our campus and State Teachers College and both feel that their work has been greatly helped by her visit.

—Mary B. Wall

Baptist Student Retreat—Ridgecrest, North Carolina

Ridgecrest and Retreat! I'm just wondering if there's a Baptist College Student in Mississippi who has never heard these two words. Unbelievable that there is—and we're hoping they aren't entirely foreign to any Baptist in the state.

Ridgecrest, North Carolina is the beautiful location of the Southern Baptist Assembly Grounds in the heart of the Blue Ridge Mountains "in the Land of the Sky," and it is here that a large group of college students from campuses all over the South meet a week every summer in Southern Baptist Students Retreat.

COME TO BLUE RIDGE This Summer

Workers with boys and girls will welcome new courses this summer. 1. Camp craft. All details of organizing and running camps. 2. Methods in Boys' Work. 3. Physical Education. Six sections covering play leadership, folk dancing, indoor games, etc.

Ask for booklet A. Every church would be helped by sending two or three young men or young women. Register early.

Blue Ridge is the vacation place supreme for whole family.

Blue Ridge Association
Y. M. C. A. Graduate School
Nashville, Tenn.

There students with the Southern and local student Secretaries "retreat" for the purpose of studying and discussing better plans for the Christian work on our college campuses, and no more inspiring place could be found than the towering mountains that are themselves uplifting.

The program is everything a student could need: Methods, Student Problems, etc., plus some of the South's greatest inspirational speakers as Dr. John L. Hill, Dr. Lincoln Hulley, President of Stetson University, and others. The mornings and evenings are used for these services, but the whole afternoon is free for a self-planned program. Mountain Recreations!!!! It is then that we get the mountain-top experiences physically speaking. There is any type of recreation you could want—riding, rowing, outing, bathing, fishing hiking, mountain climbing, and games (tennis, golf, archery, etc) galore. Some of America's famous "points of interest" as Chimney Rock and Mt. Mitchell are also within easy reach of Ridgecrest. It's the place for the best vacation a student can find—a combination of spiritual inspiration, profitable associations, and mountain recreations.

Speaking as an ex-Ridgecrest—one who has seen and experienced its wonder—I'll say that Retreat meant more to me than could be told. The helpful inspiration received, the lasting contacts and friendships made, and the mountain recreations are worth a few borrowed shekels to any Student. As a campus religious worker I'd feel I couldn't miss it and as a college student I know I wouldn't.

Mississippi has always been proud of her delegation to Retreat, but we want fifty from Mississippi colleges this summer. At present the prospects are fine and we're expecting to top the goal. Plans are under way for carrying our delegates via motor and when Mississippi's "1-8 of the 400" arrives we'll have no worries about the famous "Mississippi Spirit" in "the Land of the Sky".

—Johnnie L. Williamson,
Woman's College.

Ridgecrest Program—Y. W. A.

The Ridgecrest girls of Woman's College had charge of this week's Y. W. A. meeting and it is needless to give the subject of this program. It is the same subject that monopolizes every meeting of this special group; the same subject whose constant repetition now causes an automatic departure of all outsiders; but a subject that creates a secret yearning in the heart of every hearer: Ridgecrest, North Carolina "In the Land of the Sky" where our Southern Baptist Student Retreat and Y. W. A. Camp is held.

These ex-Ridgecresters, eight in number, used this program to portray Ridgecrest as it really is. After the devotional taken from the verse, "I will lift up mine eyes unto the hills, from whence cometh my strength" these girls sang together our Ridgecrest song: "Tell me why." Then the various phases of retreat

were discussed in telling what Ridgecrest meant to us spiritually, practically, traveling-ly, intellectually, socially, and recreationally.

This program fulfilled its mission: to arouse interest in this summer's Retreat and now we have scores of "Wills" at Woman's College and good prospects for the "WAYS".

—Mary B. Wall

Hillman College Notes

Dr. J. Benj. Lawrence, former mission secretary of this state, then president of the Oklahoma Baptist University at Shawnee, Okla., now of Kansas City, will give the baccalaureate address at Hillman, May 18, at night. Dr. C. S. Henderson, another leading Baptist, will preach the commencement sermon May 19 at 11 o'clock.

(Continued on page 16)

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CAMP OBJECTIVE: "Clean living and training for service."

Interested parents, teachers, leaders, Scout-Masters or boys themselves should write for full information to: FRANK E. BURKHALTER, General Director, 161 Eighth Avenue, No., Nashville, Tennessee.

Ridgecrest Y. W. A. Camp

JUNE 19-27

Write MISS JULIETTE MATHER, 1111 Comer Building, Birmingham, Alabama for full information.

Ridgecrest Student Conference

JUNE 28 - JULY 5

Get full information by writing FRANK H. LEAVELL, 161 Eighth Avenue, North, Nashville, Tennessee.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Honor Roll For Last Quarter

A-1 General Organizations—

Poplar Springs, Meridian; 41st Ave. Meridian; Davis Memorial, Jackson.

A-1 Adult Unions—

Fellowship, 15th Ave. Meridian; Beaumont.

A-1 Senior Unions—

Liberty; Bethune, Griffith Memorial Jackson; Segrest, Jewel, Straight 8, Davis Memorial Jackson; Leaf; Sunshine, Ideal, Lowrey, State Teachers College Hattiesburg; Farr, Progressive, Sallie Paine Morgan, Clarke College, Newton; Toomsaba; Mountain Creek, Rankin Co.; Greenville; Fairview, Sunflower Co.

A-1 Intermediate Unions—

No. 1 Philadelphia; Baldwyn; Eudora, DeSoto Co.; No. 1 Clinton; Norfield; Gregory, Peppy Peppers, Davis Memorial Jackson; No. 1, No. 2, Beaumont; Tunica; Progressive, Griffith Memorial Jackson; Zion Hill, Forrest Co.; McCall; Leader, Calvary Jackson; 41st Ave. Meridian; McLain.

A-1 Junior Unions—

Norfield; First Corinth; Grenada; Zion Hill, Forest Co.; Live Wire, Philadelphia; Winona; Mountain Creek, Rankin Co.; 15th Ave. Meridian; Beaumont; Baldwyn; Kees, Brookhaven; Clinton; No. 2 First Vicksburg; Onapa, Love, Du-Mor, Calvary Jackson; Eudora, DeSoto Co.; Kosciusko; Willing Workers, Oxford.

100% in Study Course—

Adults: Fellowship, 15th Ave., Meridian; Beaumont. Seniors: Toomsaba; Mountain Creek; Lowrey, Sunshine, State Teachers College; Beaumont; Davis, Ethel Verne Calvary Jackson; Leaf. Intermediates: McLain; No. 1, No. 2, Beaumont; Progressive, Griffith Memorial Jackson. Juniors: First Tupelo; McLain; Charleston; Willing Workers, Oxford; Beaumont, Leaf.

100% Giving—

Adults: Beaumont; Fellowship, 15th Ave. Meridian; Progressive, Pike Co.; Kosciusko; 41st Ave. Meridian. Seniors: Davis, Ethel Verne, Hugh, Joy, Calvary Jackson; Leaf; Toomsaba; Good Hope, Lamar Co.; Segrest, Straight 8, Davis Memorial Jackson; Greenville. Intermediates: No. 1, No. 2, Beaumont; McLain; Kosciusko; No. 1, Philadelphia; No. 1, Clinton; Peppy Peppers, Davis Memorial Jackson; Leader, Calvary Jackson, W. O. Q. Griffith Memorial Jackson; Juniors. Leaf; Beaumont; Willing Workers, Oxford; Charleston; McLain; First Tupelo; Hazelhurst; Patterson, Davis Memorial; Clarksdale; Live Wire Philadelphia; Kosciusko; No. 2 First Vicksburg; Do-Mor, Love, Onapa, Bridges, Calvary Jackson; Baldwyn; Zion Hill, Forrest Co.; First Corinth;

100% Memory Work—

Juniors: Bridges, Onapa, Love, Du-Mor, Calvary Jackson; Baldwyn;

Zion Hill, Forrest Co. First Corinth.

We regret that there were a large number of unions kept off the Honor Roll because of some minor work that could have easily been done. For instance several were A-1 with the exception of having written reports by all officers at the Quarterly Business Meeting. Others miss being A-1 by not reporting on some point like "Giving". A number of reports had no figure in this point, the union otherwise A-1. They may have been A-1 in that point but failing to report it keeps them off the A-1 list. We trust that this quarter we may have even a larger list of A-1 unions.

Watch next week's Record for District B. Y. P. U. Convention Announcements!!!

Just this much about the District Conventions—We are to have Bro. and H. P. McCormick missionaries to Africa with us for these conventions. This assures us of one feature alone worth the trip several times over.

The dates and places are as follows: Amory June 4-5; Forrest, 6-7; Laurel, 11-12; Tylertown, 13-14; Flora, 18-19; Greenville, 29-31. All to be in JUNE.

Grenada County Associational B. Y. P. U. Officers Doing Splendid Work

The Associational B. Y. P. U. of Grenada county has carried on a progressive program since its organization. Their meetings are well attended each time with a 100% attendance of the officers. Their last meeting was held the first Sunday in April and was marked by a splendid interest on the part of all the B. Y. P. U.'s in the association. All churches but three were represented and these three have no B. Y. P. U. at present. It is the purpose of the officers however to see that every church is organized and this goal will be reached we feel sure. Two new unions were slated for this month, one to be organized by Mrs. G. W. Jennings the Associational B. Y. P. U. President, another to be organized by Mr. J. L. Holliman, the Vice President of the Associational B. Y. P. U. Recently a union was organized at Graysport and they are continuing their work with an average attendance of about thirty five.

Bible Readers Certificates Awarded

We are happy to give below the names of a number of Juniors and Intermediates from the Calhoun City B. Y. P. U.'s who have received the Bible Readers Certificates and seals for faithfulness in this B. Y. P. U. activity.

Juniors, Janette Chrestman, one year; Naran Ferguson, two years; Intermediates.—Rivers Brown,

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

Warren E. Ferguson, Elsie Cannon, Mrs. Josie Wafford, One year. (Rivers Brown and Warren Ferguson however have the certificate for one years reading as Juniors. They were promoted in the fall to the Intermediate union). Miss Frances Province, Irene Hendrix, two years; Mrs. W. G. Baldwin, three years.

Fairview B. Y. P. U.

It has been some time since we took the study course, but we want to say that 75% of our members took it.

We had two classes, some taking the Manual while the others studied the Books of the Bible, which was very interesting.

We have a good B. Y. P. U. All members take an active part in the work.

We are very anxious to grow into a useful group of workers and we ask the prayers of all who are interested in this work.

—Haze Watson, Cor. Sec.

Pearl River County B. Y. P. U.

A splendid meeting of the Pearl River County B. Y. P. U. Association was held in the First Baptist Church Sunday afternoon with five unions represented and about one hundred twenty-five members in attendance.

Miss Cecelia Durscherl of Jackson, State Junior and Intermediate B. Y. P. U. leader, was present and gave a most interesting and inspiring talk on all phases of B. Y. P. U. work.

During the business session the resignation of Miss Virginia Lofton, President of the Association, and that of Miss La Verne Caerton, Junior and Intermediate leader, was accepted. These two young ladies are members of the Picayune High School faculty, and have resigned their offices because they will be out of the county at the end of the present school term. They have been faithful officers and willing workers, and they will be greatly missed by the local B. Y. P. U. and the Association. A committee was appointed to nominate a new President and Junior and Intermediate Leader. The committee appointed J. R. Stuart for President, who was unanimously elected. The committee asked for longer time in selecting

some one as Junior and Intermediate Leader.

—J. E. Foomly.

CHIPS

"Leave God to order all thy ways,
And hope in him whate'er betide;
You'll find him in the evil days
Thine all-sufficient strength and
guide.
Who trusts in God's unchanging
love
Builds on the Rock that none can
move."

"He loves, he cares, he knows,
Nothing that fact can dim;
He will give the best to those
Who put their trust in him."

"The faith that pleases God does
not pray for bushels of blessings
and carry a pint measure to receive
them."

"Would you remain alway young,
and would you carry all joy and
buoyancy of youth into your maturer
years? Then have care concerning

(Continued on page 16)

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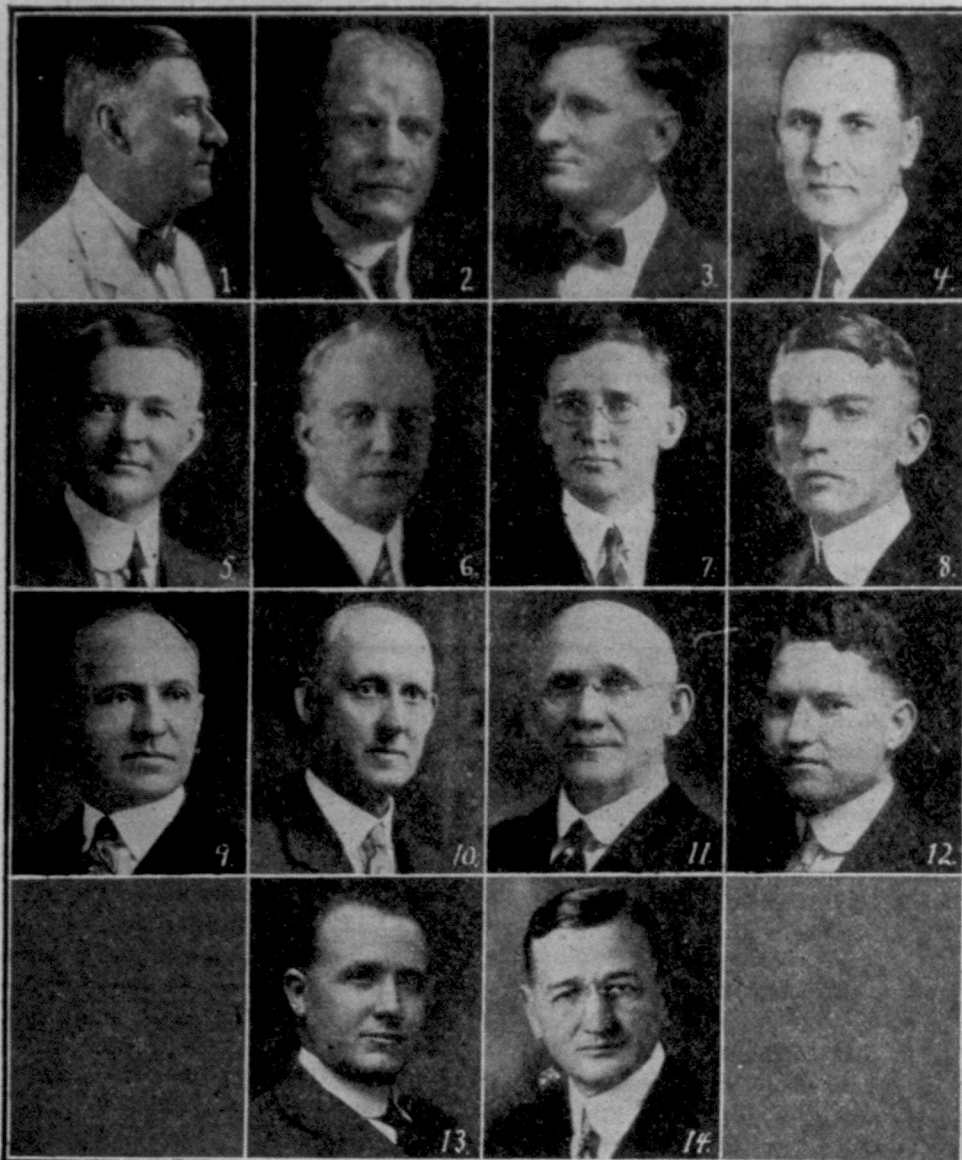
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(State members alphabetically)

1. S. E. Tull, Arkansas.
2. H. W. O. Millington, District of Columbia.
3. E. H. Jennings, Florida.
4. Walter P. Binns, Georgia.
5. L. W. Wiley, Illinois.
6. C. L. Graham, Kentucky.
7. L. G. Cleverdon, Louisiana.
8. Russell Bradley Jones, Maryland.
9. Lawrence T. Lowrey, Vice-President, Mississippi.
10. Gaston W. Duncan, Missouri.
11. W. R. Cullom, North Carolina.
12. J. W. Hodges, Oklahoma.
13. Harry Clark, President, South Carolina.
14. Frank H. Leavell, Secretary-Treasurer, Tennessee.

The following pictures do not appear.

L. O. Dawson, Alabama.
W. O. Leach, New Mexico.
W. W. Barnes, Texas.
T. E. Peters, Virginia.

Education Commission of the Southern Baptist Convention

The Southern Baptist Education Commission was created by the Southern Baptist Convention meeting at Chattanooga in May 1928. It supersedes the Southern Baptist Education Board which formerly had its headquarters in Birmingham. The membership of the Commission as appointed by the Convention is composed of one member from each State in the Southern Baptist Convention, and one member from the District of Columbia.

The first meeting of the Commission was held on September 5, 1928,

in the former quarters of the Board in Birmingham. Dr. Harry Clark, of Furman University, was asked to serve as temporary chairman, and was later elected as permanent chairman.

As the appropriation of the Commission is only \$2,500 per year, it was quickly agreed that most of the work formerly carried on by the Board would have to be discontinued, such as the maintenance of an employment bureau, and the effort to promote academic and financial standards.

The members of the Commission agreed that perforce the chief work of this body should be along the line of publicity, and it is especially hoped that the pastors, college officials, and others interested in Christian Education will cooperate heartily in furnishing requested information and in giving prominence to such literature, posters, etc., as may be sent to them for this purpose.

Committees were appointed as follows:

Survey and Statistics
Publicity
Reports and Programs
Religious Standards
Inter-relationships

The Commission adjourned to meet at Chattanooga in January at the same time as the meeting of the Southern Baptist Education Association.

On January 9, 1929, therefore, the second meeting of the Commission was held. The Publicity Committee was instructed to prepare a poster

advocating Christian Education, this poster to be sent to the various educational institutions and churches for use throughout the territory of the Southern Baptist Convention. The same committee was instructed also to arrange if possible with the Sunday School Board for the publication of a book on Christian Education to be used as a study course in as many departments of the church work as would be feasible. A denominational graduate school was also advocated before the Commission.

A comprehensive report of the work and hopes of the Commission is to be presented to the Southern Baptist Convention on Friday night, May 10th.

—Lawrence T. Lowrey,
Mississippi Member of the
Commission.

WILL THE MEMPHIS CONVENTION MARK THE TURNING TOWARD AN IMPROVED BAPTIST LIFE?

By Frank E. Burkhalter

My own conviction is—and that conviction is shared by many of the three hundred pastors to whom I wrote—that a spiritually-minded Convention offers the first and most immediate step in reviving the hope, morale, and missionary and evangelistic passion of Southern Baptists. I am equally convinced we will not have such a session unless vast numbers of our people pray definitely to that end. I am hoping there will be much earnest praying not alone on the part of those who go to Memphis, but that vastly larger number who remain at home as well, to the end that God will so permeate and dominate every mind and heart in the Convention that all present shall be concerned to know his will and having learned that will go back home resolved to dedicate themselves to carrying it out as they have never done before.

"The Southern Baptist Convention itself should draw closer to the heart of God and permit the Holy Spirit to direct its affairs."

"Let the Convention itself become a great spiritual power instead of a mere clearing house of methods, where wrangling is rife and discussions are endless. As the rank and file of our people are led closer to Christ a reconsecration to the tasks of his kingdom will take care of itself."

"Let the Memphis Convention work and pray for a world-wide revival. We recently had a world war which drew the world away from God and into materialism. Let us pray and work for a world revival of religion that will draw the world nearer to God."

* * *

The statements just quoted, along with many others of a similar vein, represent suggestions of thoughtful, representative pastors from every section of the South as to how the Memphis Convention can help about that deeper spiritual life among our people which practically every interested Baptist recognizes to be the supreme need of the hour.

Having entertained for sometime

IN MEMORIAM

D. F. (Uncle Bob) Boykin passed away at his home in Laurel, Miss. April 17, 1929, aged 84 years.

He leaves to mourn his loss 4 sons, W. R. Boykin, Erwin, Miss., C. B. Boykin, Meridian, Miss., G. B. Boykin, A. L. Boykin, Laurel, Miss., and 2 step-daughters, Mrs. Rebecca Byrd and Miss Willie Spears, both of Laurel, 1 brother, Hardin Boykin, of Biloxi, Miss., 5 sisters, Mrs. Sallie Brown, Biloxi, Miss., Mrs. John Allred, Laurel, Miss., Mrs. Drew Page, Mrs. Jennie Williams and Mrs. Ollie Oron, of Stonewall, Miss.

He was a member of the West Laurel Baptist Church and a good man.

a conviction that the first step in bringing about a better day in Southern Baptist life lies in a spiritually-minded Convention at Memphis, the writer recently wrote three hundred pastors throughout the South whom he knows personally, and asked them if they would not join him in praying daily and definitely that God would so permeate the minds and hearts of those who attend the Convention that their supreme purpose will be first, to know God's will, and knowing it, do it with all their might. The pastors addressed represent every state in the Convention and every type of congregation from the fourth-time country church with few members, to the large city church with its thousands. These pastors were asked to indicate whether they found any marked indifference in their churches to missions, evangelism, stewardship and personal service, and if so, to what they attributed that indifference.

As this article was written replies are in hand from approximately one-half the pastors addressed. Thirty-five pastors were able to report that they found no particular indifference along these lines, and a number reported the interest greater than ever before. However, the vast majority found much indifference, and a tabulation of their replies shows the following causes and the number of pastors by whom these causes were mentioned: Worldly-mindedness 35; lack of definite information and inspiration 29; loss of confidence 12; lack of conviction as to personal responsibility for the winning of lost souls 6; pressure of local church demands 5; dissatisfaction over denominational debts 5; neglect of evangelistic emphasis 4; lack of pastoral leadership 4; general depression of spirit 3; laziness or love of ease 3; special appeals 2; too much pressure for money without adequate spiritual cultivation 2; lack of training 2; and appeals outside the church 1.

Recognizing that the pastors are closer to the rank and file of the people than any other group of leaders, and realizing that nothing effective can be done in promoting a deeper spirituality without the full

hearted sympathy and cooperation of the pastors, the writer asked this group of pastors to indicate what steps they felt were necessary in producing this deeper spirituality, and an awakened interest in evangelism and missions. Their first suggestion was indicated in the introduction of this article—namely, that the Convention itself should set the pace in spirituality in the hope that pastors and others present might gather some spiritual fire and enthusiasm there to take back home to their churches.

Among the other solutions proposed were the following, the quotations being from the pastors:

1. Call all the people to prayer and Bible study:

"We are talking too much and praying too little."

"God has the solution for all our problems; let us go to him."

"Talk less about standards, debts and programs, and call our people to prayer and Bible study."

2. Stir up the pastors:

"Stir up us preachers; set us on fire with the zeal of other days. Stop tinkering with the machinery and see more motive power."

"The spiritual life of the churches can not be quickened until the spiritual life of the pastors is deepened. Too many of us have departed from Acts 6:4."

"We are suffering from a lack of Christlikeness of spirit and character. We ministers need to give more attention to genuine fellowship with Christ, and to his ethics and self-sacrifice. We boast too much of numbers and work too hard to get them. We brag too much of our orthodoxy, forgetting that the test of the tree is its fruit."

3. Call the laymen into larger service:

"I wish there might be some way seriously to lay upon our laymen a larger share of the responsibility of looking after the budgets, finances and the like. Preachers still need to give themselves to prayer and the Word."

Miscellaneous suggestions:

"Restore the emphasis upon evangelism, missions and personal consecration."

"Get more pastore to do more definite preaching upon personal responsibility in stewardship and missions, and upon the individual missionary and benevolent causes of the denomination."

"Put as much emphasis upon informing Baptists of their duty to win the lost as manufacturers of automobiles do to inform the public

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of the merits of their respective cars."

"Give us more messages at the Convention that will widen our missionary vision and deepen our missionary consciences."

"Project a Southwide stewardship revival."

* * *

If these pastors have diagnosed the situation correctly (the writer can testify that they are honest and intelligent men) it would appear that our present denominational situation is the natural result of poor living on the part of all our Baptist people, pastors and laymen alike. Before great tides of spiritual power can come into our lives, therefore, those lives must first be amended by repentance, confession and prayer for forgiveness and new power. Some of the pastors who appear to have sensed the situation made bold to suggest that at this Convention the devotional periods be given over wholly to prayers of confession and pleas for pardon in the hope that God would hear, heal our backslidings and send us all out with new power to the neglected tasks that call us.

There is every reason to believe that as goes the Memphis Convention so, to a considerable extent, will Southern Baptists go for another year. If the chief purpose of the Memphis Convention is to get right with God, ascertain his will, and do it, and the messengers present carry out this purpose when they go back to their churches, there is no question but that this year's session of the body will mark the turning toward an improved life among Southern Baptists. If every messenger who attends the Convention will come praying earnestly and definitely to this end, and the loyal Baptists who can not go to Memphis also join in this petition, God will hear those prayers, heal our backslidings, forgive our failures, and lead us forth to new victories in the year ahead.

AN INTERESTING EXPERIENCE

Student L. B. Noblitt, Baptist Bible Institute

Tuesday, April 2, Mr. Louie Davis informed me that there was a Japanese ship not far from the fruit docks and suggested that we take some tracts down. We went down to the Bible Society and got all the Japanese (ninety) gospels of John and Luke, also fifty assorted gospels in English.

There were over 200 people on the docks, while the ship "Manila Maru" was being fumigated, so we

had an opportunity we would not otherwise have had.

In distributing the gospels there were only two men, who with a smile and a gesture, signified they did not care for them. After distributing all the literature we had, except seven in English, we came back through the docks and found some reading them; one man had just finished the first chapter of John; another was asleep with the gospel of John open in his hand on his breast.

Although only twenty of the over two hundred could speak English most of them could say, "Thank you" and those who could not simply smiled "Thank you" in Nipponese.

The last man we met was a Christian, having been led to Christ by a Methodist missionary. He spoke English well, so we left him the rest of the English gospels. I asked him if we might pray together, which we did, bringing to an end a glorious hour and a half of witnessing in an atmosphere of prayer and the promise of a Japanese Christian that he would write and relate the results of future reading and meditation of the passengers and sailors. He gave us his address and we gave him ours with an invitation to visit the Baptist Bible Institute on his return six months hence.

THE HOME-GOING OF BROTHER R. I. HENDERSON

Brother R. I. Henderson, of Pickens, Miss., departed this life March 20th, 1929.

In his going, his community loses one of its most loyal citizens and sanest counselors; his friends, a prince of friends; his church, one of its most devout and consecrated members; his family all that the

terms father and husband can mean in their truest sense.

The writer has known brother Henderson since our earliest "teens", a cleaner, purer, or more perfect Christian gentleman I have never known.

For about thirty five years he served the Lord in Old Central Church, helping to pilot her through her many distresses and rejoicing with her in her many victories for the Lord.

All that knew him regarded him as one of the most honorable men in all the country, a christian with the deepest conviction and superb loyalty to every thing that was right.

Besides his relatives and a host of friends, he leaves to mourn his untimely going, his wife, Mrs. Daisy Shanks Henderson; two daughters, Ailine, now in the Womans college, and Lillian, in the Junior college at Goodman.

His body is gone, but his works live on.

His life-time friend,

—W. S. Landrum.

"What is that a picture of?" asked a small tot.

"That's the Goddess of Liberty," Big Brother replied. "You can always tell her 'cause she's got an ice cream cone in her hand."—Leesburg (Fla.) Commercial.

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(Continued from page 12)

In the Y. W. A.

Nominations are being made in Y. W. A. for the election of the rest of the officers for next year to serve with Miss Sarah Blackburn, president, already selected.

The contract for the two new dormitory units has been let. Already reservations for rooms in these solid brick, fire-proof, tile roofed, hardwood floored, "Happy, Homelike Hillman quarters are coming in. Parents who are concerned that their girls shall have the best of care and comforts are still finding Hillman fills the need, after 75 years of continued service, and next year promises to be a banner one. Only 125 students will be admitted. Hillman keeps the high average of nine students to one teacher, assuring excellent individual attention.

Hillman Seniors are happy these days in the many evidences of love on the part of faculty and classmates, as expressed in the pretty parties planned for them between now and commencement time.

Hillman students are not finding it hard to secure places to teach. A recommendation from President Berry that a "girl will make good", seems to be enough to get them through the ranks all right. Hillman graduates have been making good a long time, and still are, Mr. Berry says.

The ALUMNAE LUNCHEON will be held on Saturday at noon, May 18, and all the "Stute girls" of former days are invited to return to the old college hall for this happy occasion.

A GREAT SOUTHERN INDUSTRY

The South, once almost a purely agricultural region, has in recent years grown into prominence industrially to such a marked degree that the eyes of the world are turned on the South almost to a new region. Its vast resources are now being rapidly developed—coal, iron, gas, sulphur, phosphate, water power, and many other natural resources; capped off with a superb climate.

Prominent among these are its marble and granite deposits. The Blue Ridge Mountains, regarded by geologists as the oldest portion of the South, are granite mountains, upheaved in convulsions, which, while producing a beautiful mountain range from which the lime and other deposits have been eroded, destroyed the granite for the finer purposes for which that stone is so peculiarly fitted. However, east of the Blue Ridge Mountains the great granite plain of the igneous period of the earth's history falls away towards the sea in gradual undulating hills. In this region the granite has not been so extensively disturbed by convulsions, and lies in vast areas, with relatively few seamings in its structure. Evidently this granite plain in cooling received but little disturbance as compared with the upheaved Blue Ridge Range. However, it is deeply covered with soil and clays, except an occasional outcropping.

Pre-eminent among these outcroppings for the uniformity of the granite is the Winnsboro Granite Corporation quarries in Fairfield County, South Carolina. These quarries, though very tremendous in extent, only represent the cutting away of a portion of an elevated plateau, which has been attacked from only one side. Vast quantities of beautiful granite have been taken out, but so great is the granite mass that the impression made upon it by a quarter of a century of quarrying seems negligible. This hill must have cooled very gradually, as there are very few seams. The composition of the granite is uniform—a beautiful blue-gray in general effect. Under the microscope it develops a wide range of colors, prominent among them the coloration of the amethyst. Winnsboro Granite is really a composite of many precious stones, which in larger crystal form would have high value in manufacture of jewelry.

The quarry lies remote from lines of travel, so that relatively few people have ever viewed it, but it is worth a visit, not only from the standpoint of its great extent, and the remarkable development of the quarries themselves, and of the polishing plant recently erected, but particularly from the viewpoint of the superb quality of the granite—harder, yet more easily worked than most other granites because of its even texture; beautiful in color, and remarkably free from the deteriorating qualities which make most other granites undesirable for monumental work.

It is really amazing that with such vast areas of granite, so little granite can be found which is perfect. It can, however, be said that the Winnsboro Granite is probably the most perfect form of granite to be found anywhere—certainly anywhere in America, since it is reasonably free from iron, lime and water.

It has a conservative, but quite enterprising management. Its general manager is president of the American Granite Producers Association, and has in fact been re-elected to that position. The president of the corporation is an ex-president of the United States Chamber of Commerce; ex-chairman of the South Carolina Highway Commission, and ex-mayor of the city of Charleston.

For a quarter of a century these gentlemen have been developing this wonderful resource of South Carolina. Enormous sums have been spent to open up the quarry scientifically, and to put it in position for quantity delivery of the highest grade monumental granite to be found in the country.

It is interesting to know that the cotton gin was developed only a short distance from the Winnsboro Granite quarries in Fairfield County. The original inventor, Mr. Holmes (not Mr. Whitney) perfected the cotton gin in an old mill house only a mile or so from this quarry, and under the patronage of a planter of wealth, Mr. Kincaid, who owned the mill. Whitney visited the mill securing the privilege

of examining the improved model of the gin by calling at a time when the inventor was away. The inventor's wife permitted the examination, and Mr. Whitney is credited with the production of the gin as its inventor. He had collaborated with its real inventor in Augusta, Ga., at an earlier date, but the collaboration was discontinued. The finally perfected gin was the product of the brain of Mr. Holmes; Mr. Whitney's information in regard to the final refinement of the invention resulting from his visit to this old mill in Fairfield County, S. C. So runs the tradition handed down in the region of the Winnsboro Granite Corporation quarries, known locally as the Anderson Quarries.

It is an interesting coincident that this remote section of Fairfield County, S. C., boasts of these two most important developments—the cotton gin, and the Winnsboro Granite. This granite is now sold throughout the United States at a higher price than ordinary granite because of its superb quality for monumental work. It has been long advertised in The Baptist Record. For this reason our readers, who are so familiar with the Winnsboro Granite advertising, will no doubt be especially interested in the above facts.

GRENADA

We have just closed one of the best meetings our church has ever had, Dr. Norman Cox of Meridian preaching twice daily, Jos Canzoneri leading the singing. There were 21 additions to the church, 15 for baptism.

Joe is indeed a great gospel singer, and knows how to lead the people in singing gospel songs.

Dr. Cox preaches the Word in a masterful way, and our people were delighted with his messages.

May God bless these men.

Yours fraternally,

—W. E. Farr.

Rev. Harry L. Carter of McComb ably assisted Pastor L. B. Cobb of Lyon in a 10 day revival which closed the 26th. There were 7 professions of faith, with 7 accessions to the church.

The congregation says "A greater meeting has not been in Lyon Church"; a constructive meeting in every respect.

Rev. Carter's experience as a missionary to China intensifies the missionary spirit which is needed in this day.

The pastor had charge of the music.

(Continued from page 13)

but one thing—how you live in your thought world."

"Associate reverently, and as much as you can, with your loftiest thought."

"Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by thoughts."

"As a man thinketh, so is he."

"He who has a high standard of living and thinking will do better than he who has none at all."

"We should think just as though our thoughts were visible to all about us. Real character is not outward conduct, but quality of thinking."

"I think we should treat our minds as innocent children whose guardians we are—be careful what objects and what subjects we thrust on their attention."

"We lose vigor through thinking continually the same set of thoughts. New thought is new life."

"No good thing is failure, and no evil thing success."

—C. M. Sherrouse.

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